

W. Whitford
A dialogue of cō=
municacion bytweene the curate of
ghostly father: & the parochia=
ne of ghostly chyld. foz
a due pzeperation
vnto howse=
lynge.

✠
The werke foz householders w
the golden pyssle and Alpha=
bete of a crosstowe called
an A.B.C.

✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠



W. Whitford

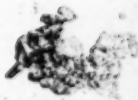


BRITISH



Vnto the deuou

te reders in cur lozde god & moſte
ſwete ſauyour Jeſu, Rycharde
whytford your poze be=
deman of Syon:
Salutacyon.



Where: in a lytle werke
of late, we ſend forth (at
the requeſte of deuoute
perſones) vnto houſhol=
ders: we dyd ſette forth / a breue
and ſhort forme of confeſſyon / he=
ryng and perceyuyng that y ſayde
werke was thankfully and chari=
tably receyued & ſuppoſyng that
ſo deuoute receyuers ben well ex=
erciſed / and haue profyted therein:
we haue now here (for your four=
there increaſe of vertue) put forth
vnto you a nother leſſon: howe/
when you ben diſpoſed & mynded
to receyue the holy ſacrament of
A u.

¶ aulter: you shuld prepare ozdye,
make your selfe redy, & spiritually
appatele your selfe thertunto. For
I acerteine you: ther is no pson
in this worlde can tell you wth how
greate reuerence, howe depe deuo-
tion, howe lowe and meke harte/
with howe reuerente dzedde howe
pure and cleane conscience with
howe well adoznate, garnyshe &
apperceled soule with howe firme &
stedfast fayth, with howe hyghe &
stronge hope & with howe ardente
feruent, in flamyng and burnyng
charite: any true Christian shulde
accede approyche, & go vnto that
honorable meruelouse, and moſte
hyghe myſtery where (doubtles) is
preſente, the very naturall body/
and soule, fleshe, & blode of our
lord, & ſauoure Ieſu very god/ &
very man in one pſone very chriſt
his humanitye, and his diuinite.
The blessed trinite father ſone, &

holy ghost & also our blessed lady
saynte Mary with innumerable
multitude, and nowmbe/ of glo-
ryouse aungels, and holy sayntes
ben ther also p̄sent all (how be it
inuisible) doyng therunto that ho-
ly sacrament due honour, reueren-
ce/and obeysaunce. Hit is therfore
muche conuenient/and necessarie:
that due and diligēt preparation/
shulde be made therunto when so
euer hit be receyued. Not withstō-
dyng I do not requyre ne moue
you, to rede and recourte all that
here is wyten / at euey tyme (yet
were it good so to do if you haue
tyme) but that hit maye lyke you
to rede hit ones ouer and then to
make out suche places as beste
done lyke you/and vse thē oꝝ par-
te of them as you haue tyme and
leysur and thus fare you well in
our Lorde who blesse you all.

Amen.

A iii.

A dialoge oꝝ communicacion
bytwene the curate oꝝ ghostly
father, and the parochiane
oꝝ ghostly chylde. foz
a due pꝛeparaci-
on vnto how
selyng.



The ghostly chylde.

Syꝛ I thanke you foz the cha-
ritable labours you toke w
me whē I was last with you. And
I haue (accoꝝdyng vnto your cō-
maundement) called my household
together: and taught theym y^e sa-
me lesson that you, then and befoꝝ-
ze tyme, haue taught me. And (foꝝ
the moꝝe suerty) I haue caused all
your sayd lessons to be set foꝝth in
pꝛynt: y^e other persones may haue
(as we haue) edificacion therby.

The ghostly father.

Good ghostly chylde, I am

ryght glad of your so deuout myn-
de and good wyll to pꝛofet in ver-
tue, our loꝛde be pꝛayſed. And I
ſhalbe glad (as my duety) to con-
ſoꝛte you therin, & nowe that you
haue a good fundacion & grownd
therunto by that foꝛme and maner
of lyuyng and alſo if you by fraya-
te, offende and fall therfrome, by y^e
remedy of the holy ſacrament of
confeſſyon I ſhall ſhewe you an
oꝛdꝛe and a good waye oꝛ meane:
how you ſhuld pꝛepare and make
your ſelfe redy vnto the holy ſa-
cramēt of y^e aulter, when you ſhall
be communed oꝛ howſeled. Foꝛ
ſaynt Poule commaunded his diſ- 1. Cor. xi.
ciples to pꝛoue, and examen well
them ſelfe in conſcience byfoꝛe they
ſhulde appꝛoyche oꝛ go vnto this
holy ſacrament. Foꝛ who ſo euer
(ſayth he) do receyue it vnwoꝛthe-
ly: doth receyue hit vnto his owne
iudgement, and condemnation.

A iii.

Lut. xxi.

And our sauour hyin selfe dothe
shewe howe this holy sacrament
shulde euer be ministred in the me-
morie and remembzaunce of hyin.

i. Cor. xi.

Saynt Paule also how oft so euer
you receyue the sacrament (saythe
he) so oftymes shuld you represent
and shewe the deth of Christ, vnto
the tyme he come vnto the last iud
gement. By these sayde auctorites
confirmed by our mother the holy
church with many holy doctours:
doth appere y two thynges shalbe
conuenient & necessary vnto euery
persone that shall receyue this ho-
ly sacramente. That is to saye.
Fyrste due serche of conscience so y
no maner of synne: vnto knowe-
ledge and remembzaunce remaine
oz be left therin. The seconde that
the persones so clered in consciēce/
shuld ozdze & appoynte them selfe
vnto some maner of memoze by
meditacyon oz contemplacion/ of

our lord/ and sauyour Iesu/ and
of þe actes of our saluation. I wolde
therfore aduise all maner of per=
sons/ that whē they wyll accede &
approych vnto this holy mystery:
they fyrst be confessed, if they cōue=
niently can haue a ghostly father/
for although they know not theyr
conscience charged w any mortall
or deedly synne: yet shall þe appro=
bacion of theyr ghostly father, be
vnto theym both confortable, and
also suerty. And for this parte/ the
forme of confession that we sett
forthe in the other werke for hous=
holders may serue you / hit is but
lytle/ and of lytle pryce/ & so maye
the rather be ioyned her vnto, and
both bownden to gether and you
moze redely maye haue at hande:
that is referred frō the tone, vnto
the tother. For the seconde parte
that is meditation/ muche necessa=
rie for you at this tyme: I wolde

counseyle you þ of destinate harte
appoynted and wylfull purpoie:
you shulde fynde geder your seife,
vnto your selfe, that is to say, you,
soule, harte, mynde, and wyl, in
as muche as you may, w all force
and diligence, holly & clerely: from
all cures, cares, charges, and bu-
synes of the worlde and frome all
bodily maters and all cogitaciōs
and thoughtes, that by any mea-
nes myght lett you, & hynder you
in this exercise and so to compell
your spirite to laboꝝ alone herin.
And then cōmend your seife who-
ly vnto our loꝝde thus. In ma-
nus tuas domine commendo spi-
ritum meū redemisti me domine
deus veritatis. That is to saye.
¶ good loꝝde god/ I commende/
by quethe/ render/ gyue/ and byta-
ke my spirite/ my harte / my myn-
de/ and soule/ wholly vnto thy hā-
des power and gouernaunce. For

thou (good lord the very god of
trouthe) haste redemed & bought
me . And those perioness that
bene lerned maye saye
this ympne.

✠ * ✠ * ✠

Agni creator spiritus: men-
tes tuorum visita imple su-
perna gratia, q̄ tu creasti pectora.

The first
verse.

✠ That is to meane. Come vnto
vs good lord god holy ghost crea-
tour and maker of all the worlde
with the father and the sone. Visi-
te and comforte the myndes of thy
people. Replenyshe and fulfyll w
thy moste hyghe grace: those har-
tes, and souies that thou thy ielfe
haste create, and made.

Qui paracletus diceris do-
nū dei altissimi: fons viuus, ignis
charitas: et spiritualis vinctio.

The se-
conde ver-
se.

✠ Come thou holy spirite. That
arte called, and named the essenci-
all comforte, and comforter of all

Christians.

The gyft and rewarde of mooste
hygh god. The quykke and lyue-
ly founteyn/and well of lyfe. The
mystike fyre, that is, the charite
diuine. And the spiritual vnction,
and medicine of all synners.

The .iii.
verse.

Tu septiformis munere: dex-
tre dei tu digitus: Tu rite promif-
so patris/sermone ditās guttura.
That is. ✠ Come holy spirite that
vnto vs by thy gracious. vii. gyf-
tes: art leuenfold boūtuous, & be-
nificiall, for thou (good lord) art þ
fynger of the ryght hand of god.

✠ Shewynge vnto vs þ ryght
way of all prosperite saluaciō and
goodnes, makynge our speche ry-
che, and plētuous, oꝝderly to speke
thy holy worde by the vertue of
our sauoure Iesu the essenciall
word/oꝝ speche of the father of he-
uen promysed vnto vs.

The .iiii.
verse.

Accende lumen sensib⁹: In-

funde amoꝛé coꝛdib⁹: Infirma nꝛi
coꝛpoꝛis: virtute firmans ppetim.
That is. ✠ Good loꝛd holy ghoſt
we beſeeche þ accéde kyndle, & gyue
lyght, vnto our ſenſes, vnto our
wyttes, our ſelynge, pꝛeꝛuyng, &
vndſtandyng. Infunde good loꝛd
miniſtre ſhede, and powꝛe downe
thy loue vnto our hartes. And by
vertue, and ghoſtly ſtrength, ma-
ke thou firme, conſtant and ſtable
perpetually, and continually, the
infirme, feble, and frayle diſpoſi-
tions of our bodye.

Choſtē repellas longius, pa
ceinꝛ doneſ pꝛotinus: ductoꝛe ſic
te pꝛeꝛuio: vitemus cinne noxiū.
That is. ✠ Come good loꝛde holy
ghoſt. And put frō vs ferre away:
our ghoſtly enemye & foꝛthwith
gyue vs continually peace. That
ſo by the, our lodeſman, & gyde, we
maye eſchue & auoyde all þ ſhuld
vnto vs be noꝛouiſe oꝛ ſynfull.

The .v.
verſe.

The .vi.
verse.

Per te sciamus da patrem:
noscamus atq; filium : te virum:q;
spiritum: credam⁹ cūni tempore.
That is. ✠ Come good lord, ho-
ly ghost, and graunt vs, that by
the/and thy meane: we may know
the father of heuen/and also in ly-
kerpse we maye knowe his essen-
ciall sone, and that we maye at all
tymes bylyue that thou art the ho-
ly spirue of them both, and the sa-
me selfe god.

The .vii.
verse.

Sit laus patri cū filio/san-
cto simul paraclete/robisq; mutat
filius : charisma sancti spiritus.

That is. ✠ Laude and praye be
vnto the father, with the sonne, and
with thē both vnto the holy ghost.
And we beseeche and pray, that the
sone (accozdyng to his promy-
se) wolde vouchsafe to sende vnto
vs the grace of h̄ holy ghost. Amē.

The .viii.
verse.

✠ Emitte spiritum tuū, et crea-
bimur.

That is. ¶ Sende downe (good
lord) thy spirit, and all thy people
shall be newly framed & refreshed.

¶ Et renouabis faciem terre.

The an-
swere.

That is. ¶ And so good lord shalt
thou renewe, and comforte the fa-
ce countenance and behauioure
of every faythfull persone.

¶ The collect, oration or prayer.

The
prayer.

DEUS cui omne cor patet, et
omnis voluntas loquitur/
in quem nullum latet secretum: puri-
fica per infusionem sancti spiritus
congregationis cordis nostri, ut te per-
fekte diligere, et digne laudare me-
reamur. Per Christum dominum
et filium. Amen.

¶ That is to meane. Good lord
god, vnto whom every harte is o-
pen and knowne/ every wyll doth
specke and shewe what is thought
and vnto whom no secreete or coun-
sell is hyd or vnknewen, we be-
leeue the/ purifie and cleanse, by the

infusion of thy holy spirite: all the cogitations and thoughtes of our hart, that so we maye deserue perfectly to loue the, and duely, and worthely to laude and prayse the, and this we done are and desyre/ by the meane, and in the name of Chyste our lord & mayster. Amen.

CAn other collect, oraciō of prayer to be sayd forth with vnder one ende.

Actiones nostras quesum⁹ domine aspirādo preueni, et adiuuando prosequere, vt cuncta nostra operatio, et a te semper incipiat/ et per te cepta, finiatur. Per Christum dominū nostrum. Amen.

That is to meane. ✠ We beseeche the good lord that the grace of thy holy spirite may go before all our werkes: and the helpe, and cōforte of the same grace: maye also folowe

folowe and perforce the same, so
that all our operacion & woꝝkyng
may of the alway begynne, and so
begon: may (by the) be finished / &
performed / by y good lord I mea-
ne Christ our mayster. Amen=

¶ If you haue but small oꝝ shoꝝ-
te tyme, you maye saye these two
verses with the sayd versycle / &
collectes oꝝ without at your plea-
sure.

The fyrst verse.

Rex Christe clementissime /
tu corda nostra posside: vt
tibi laudes debitas, reddamus oi
tempore.

That is. ✠ Good lord and sauy-
our Christe / most gentell and cur-
teyse kyng, we byseche the take, &
receyue our hartes into thy posses-
sion, & gouernaunce. So that we
maye, in euery tyme, oꝝ at all ty-
mes: render, and yelde vnto the
due laudes, and prayse

¶

The seconde berse.

Sit laus patri cum filio. &c.
as you haue befoze both in latin &
Englyshe. These thynges thus
spede: then go forth with your
interprese & mater of meditacion
For saynte Augustyne saythe that
meditacion dothe engender / and
brynge forth the science or knowe-
ledge: & science dothe brynge forth the
compunction, and compunction
bryngeth forth the deuocion / & deuo-
cion dothe make prayer perfecte.
All these thā by orde: be very ne-
cessary, good / and conueniente for
this purpose. fyrst than begyn to
meditacion. This terme medita-
cion: is as muche to say, or to mea-
ne, as a bysy, & muche bled cogita-
cion, or thought, when the mynd is
applyed and doth labour curiously
/ wysely / diligently / & groundly
to serche out, & brynge to lyght tho-
se thynges that be obscure, darke &

Augusti.
de spiri-
tu et car-
na: cap. l.

hard to perceyue, oꝛ vnderstond. &
so to byyng vnto knowledge, oꝛ re-
membꝛaunce: suche thynges as ben
hyd, out of knowledge, oꝛ out of
mynd. If we than wyll opteyne &
haue grace: woꝛthely to accede &
appꝛoche vnto this holy myste-
ry of communion: lett vs fyꝛste
exercise our hartes and myndes in
good and fruytfull meditacion.
Foꝛ the holy spirite of god (saythe
scripture) doth auoyde & fle frome
fayned and peynted holynes, and
dothe withdꝛawe hym selfe frome
those cogitaciōs & thoughtes that
ben without vnderstōdyng good
reason & auctoꝛyte. ¶ The ghost-
ly chylde. Spꝛ wherwith oꝛ i what
maner of meditacions wolde you
we shuld exercise our myndes spe-
cially. agayn oꝛ byfoze suche tyme
of houselyng. ¶ The ghostly
father. I thynke (that vnto them y
haue short tyme & lytle leysur) the

exercise that we set forth in the latter ende of your booke for householders: be very good, vnto them that haue tyme conuenient: we shall shewe our pooze mynde makyngh protestatiō that we done not hereby persuaue any persones to leaue or forsake theyr owne vsed exercises, takyn of any good and sufficient auctorite, approued by theyr ghostly fathers, or by any other famous persone of auctorysed learning, except the spirite of god moue them therunto.

Of your meditation the fyrst consyderation of the werke of creation.

For the moze redynes we haue diuided this meditation in. viii. consideracions, whiche done folowe by order.

The fyrst
consyde-
ration.

Ifyrste arysle and lyft vp your selfe, your harte, your mynde and soule to haue meditation, and to

thynke vpon god hym selfe the fa-
ther, the sone, and the holy ghoſte,
thre deſtinct perſones and one eſ-
ſenciall god, one nature, and one
ſubſtaunce. And here fyrſt cōſyder
his myghty power, howe greate &
myghty a thynge it was to make
any thynge of nought, muche mo-
re than to make ſo many thynges
in nombꝛe (vnto any mere creatu-
re) innumerable the ſpirites ange-
licall the ſterres of the firmamēte/
the grauell oꝛ ſande of the ſee, the
duſt and powder of the yerthe, the
dropes of rayne, with all other ſu-
che to longe to wyte. And yet not
onely to conſyder the multitude:
but alſo y^e magnitude, how great
they ben in quantite, howe mygh-
ty they ben in vertu, ſtrength and
power. Se and beholde the hyght
of heuē, the depnes of hell, y^e great
moles & rokkes, oꝛ hepes of mou-
teynes, the bredthe and length of

Hugo de
ſcto Mice-
toꝛe de o-
pibus tri-
um dieꝝ.

the see, and flodes. The space and largenes of feldeg with such other wher eof to meruayle you may so- ne be wery and feynt but yet so to meruele: is a good werynes / & let this be for the fyrst consyderacion.
The seconde cōsyderacion of wysedome of god. & the werke of gouernauns.

Turne vp then, the eye / or syght of your soule, & mynde & loke vpon the wysdome of god in the orderynge of these creatures, cōsyder the heuyns, the planetes, and sterres, howe they ben sett in ordre, and done kepe cōtynually theyr owne proper place and theyr perpetuall course, and mouynges without chaunge, or stoppage, & lykewyse of the. iiii. elementes, the fyre / the Aier / the Water / and the perth, eueryche in theyr owne rowme and proper place. Consyder also the pulcritude, beawte of them

and of all creatures vnder them &
in the. Se howe sayre, how goodly
howe well framed, and fashioned
how well fygured & well fauored
they ben, loke vpo theyr qualites/
and vertues thzough: & you shall
well therby perceyue the infinite
wysdom, and excellent science & cō-
nyng of hym that thus dyd orde/
and doth so gouerne, and cōtynue
them, & you shall delyte, haue affec-
tion, and pleasure therein. So that
w great wōder and merueyle: you
shall saye / & crye with the prophet.

Delectasti me domine in fa- Psal. xci
cturatu, &c.

That is to meane. ¶ Thou haste
good lord, gyuen to me delecta-
cion, and pleasure in consyderaciō
of thy facture, and creacion of this
worlde. For thou (good lord) hast Psal. ciii
made all thinges in wysdom. And
saynte Paule sayth. ¶ I meruey- Rom. xi.
le, and wōder muche of the ryches

B iii.

and abundaunce: of the wisdomē,
science/knowledge, and connyngē
of almyghty god. And this for the
seconde consyderacion.

C The thyrde consyderacion of
bounte and goodnes.

Y Et go forther / and loke well
agayne vpon your god / and
preyue not onely his moste mygh-
ty power / and moste infinite wise-
dom: but also his excellentē boun-
te, and goodnes. Hit was a mer-
uelouse liberalite / and moste hygh
louyng kyndenes of our lord god
that hauynge no nede of any crea-
tures (for nother he was the bet-
ter for them nor the worse without
them) that yet not withstondynge:
wolde (onely of his bountie / and
goodnes) haue creatures, for the
welthe onely of the same creatu-
res, whiche selfe bountie & good-
nes more euidently maye appere
vnto you if you cōsyder the vtilite

and profyt of the sayde creatures
howe necessarie, and nedefull, howe
comodiouse, and profytable, howe
congruent and conuenient, howe
pleasaunte and comfortable they
all ben eche vnto other & all vnto
mankynde.

For all he made for man, and mā
for him selfe to laude/prayse / and
thanke him therfore, and to be vn-
to hym in all thynges obedient.
And therunto he put hym in a pla-
ce of all pleasure, called yerthly pa-
radyse. And there hauyng all cre-
atures vnto hym obediēt: he made
hym lord/ and souerayne of all &
put all vnto his freewyll, & liberte:
except only on tre wherof oʒ of the
whiche tre he streytly commaūded
hym (vpon determinate payne of
lyfe) that he shuld not ete ne fede.
These thynges well consyderede:
you maye perceyue a maruelouse
bountie, and moste liberall goode-

nes, and let this be your thyrde cō-
syderacion, & so than haue you the
consyderacion, of the omnipotent/
and almyghty power of God ap-
propriate, & most properly applied
vnto the father the fyrst person in
trinite. And the consyderacion also
of the infinite wysdom of god, ap-
propriate vnto the sone, the secōde
person. And thyrde the consyde-
racion of the graciously bowe/ &
abundaunt goodnes of god appro-
priate vnto the holy ghost y^e thyrde
person. Nowe yet passe forth in
your meditacion vnto.

The fourth consyderacion of the
werke of iustification.

You maye yet consyder the
singuler grace / fauour / and
loue, of all . iij . persones one God
vnto mankynde in the werke of
iustification.

For whē the sayd mā our father
Adā, had by disobediēce, lost y^e sayd

place & pleasure of Paradyse and
 might (by no meanes of hym selfe)
 recouer þe same agayn, ne retourne
 therunto: the whole trinite, father,
 sone, & holy ghost, one god: by one
 assent fell to counsell, & of very loue
 of mankynd) decreed, Determined,
 & appoynted þe sone of god, se-
 conde persone in þe sayde trinite, &
 the same selfe essenciall god wth the
 father, & the holy ghost: shulde en-
 trepyse, and vndertake to iustifie
 man agayne / & to bynge hym vn-
 to his fyrst astate, and aboue that,
 that is to saye: to be agayne in as
 good case, and better bothe in ease
 and pleasure, dignite, and degree:
 then he was byfoze hys fall / and
 then euer he shulde haue ben: yf he
 had neuer fallē, ne trespassed. So
 then our lounge lord, & sauoure
 Christe: descended, and came downe
 frome the bosome of the father of
 heuyn: into thys vale of myserie /

*Quia
 gaudium
 in celo su-
 per vno
 peccato-
 re. &c.
 Luc. v. 6*

and here toke our frayle and byle
nature, therin to suffre, and bere
all maner of miserie, wretchednes:
payne, and woo of the same natu-
re conuenient for hym to bere and
suffre except onely synne. And al-
though he neuer had, ne myght
haue any synne: yet notwithstanding
dyinge, he toke vppon hym all the
hole synne of man that euer was
done befoze, or that shuld be done
after/ as though all that synne had
ben his synne, & he the doer therof
& onely trespasser. So was pphe-
et al. liii cied he shuld do. ✠ Were langua-
ges nros ipse tulit & dolores nros
ipse portauit/ et posuit dñs in eos
iniquitatē oīm nrm. that is to say.
✠ Verely he hath suffred our lan-
gores, and he hath borne our do-
lours, sorowes, and hurtes, & our
lorde hath leyde vppon hym the
iniquitie/ & wykydnes of all vs.
Here nowe in this place: you may

brynge conueniently into your me-
ditation all the lyfe of our lord/
and sauyour Jesu after the maner
of our sayd booke for householders/
or in some other forme of notable
auctours, you haue many / we ha-
ue also set y^e same forth, at length
but bycause so many haue wyrtten
therin: we haue not cured to sende
it forth in prynt. There is also a
lytle werke in prynt y^e cure reuerend
father dyd put forth / y^e for this
mater: is moche profitable / you
may haue it for .i. s. & yf you se but
only y^e tytles you shall lyke it well
and so is the golden letany with
many other / whē you come vnto y^e
ende of that holy / and most profi-
table / & also vnto this entrepryse
of communion / moste conuenient
meditation: & that you haue seney
& byholded well in your soule all y^e
processe of his passyon / dethe / and
buriall / then loke agayne / who he

was that dyd all thys & foꝛ whom
he dyd so greate, and wonderfull
thynges. Remembꝛe well he was
a great loꝛde, & thyn owne pꝛopꝛe
loꝛd: and foꝛ whome suffred he all
thys: Foꝛ the, his seruaūd & bonde
captyue, he was not onely a loꝛde:
but also, a kyng, an emperoure:
Apoꝛ. xix. kyng of kynges, and loꝛde of loꝛ-
des / and of all that haue domina-
cion & gouernaũce. And foꝛ whom
dyd he suffre: Foꝛ the man hys ow-
ne vile subiecte. And yet foꝛther
he was not onely a kyng, & loꝛde:
but also very God / creatoꝛ / and
maker of all. And foꝛ whome dyde
he thus: Foꝛ a synkyng luanpe of
dꝛytty and slyme erthe. And yet
se what he was aboue all thys &
speciall frende, and most trewe lo-
uer that foꝛ faythfull frēdeshypppe,
& very feruent loue / and therin ex-
cedyng & passyng all loue: dyd all
this. And foꝛ whom dyd he so: Foꝛ

hom
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was
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a false traytor; a moste vnkynde
wretche, his enemy & foo. And yet
he most innocēt: for þe moste gylty.
And yet cōsydye not onely how ex-
cellēt & great þe dignite of his per-
son was that dyd all this: but also
howe great a thýng it was that he
dyd/ for so vnworthy a pson. Fyrst
where he was essēciall god/ he ma-
de hym selfe mā to make the a god.
And where he was in most hyghe
honour & he þe selfe & same essenci-
all honour most honozable: he ma-
de hym selfe moste vyle & spitefull
to gyue the honour & to make the
honozable. yet wher he was i most
hygh liberte, & he hym selfe þe very
liberte. & freedom of ail liberties: he
made hym selfe bonde to gyue the
freedom & to put the at liberte. And
to cōclude: he þe was the very selfe
life of all lyuyng creatures: toke
wylfully/ after most peynfull passi-
on: most shamefull deth/ and all to

gyue the lyfe. Take well nowre
is what can be, or who maye haue
more charite, then one frende to
suffre dethe for an other, & he toke
that deth(as I sayde) for his ene-
mie. Nowe you haue thus in your
meditation brought our sauour
vnto dethe; nowe se hym buried,
after whiche, deth and buriall: no
man may (after the course of the
worlde) do more for his frend, but
(as is sayde) dye for hym/ yet not
withstandyng oure sauoure dyd
more/for wher(by his deth) he had
lefte his frendes in greate sorow
& disconfort: he (sone after) reysed
hym selfe (by his godly power) vnto
lyfe agayne/ and appered vnto
them/ whiche thinge amonge the
people of this worlde had bene a
meruelouse ioy / and conforthe / of
theyr louynge frende/ and suerly so
it was vnto his disciples & fren-
des. But yet consydre a forther
kyndnes,

kyndnes / that is that he dyd not o-
nely aryse, and appere in the same
selfe body: but also where that bo-
dy at his deth was all deforme, &
as a lepze out of frame, and fashō:
by reason of mosste cruell intrety &
dealyng: he repared y^e same agayn
(vnto the syght / and cōfōrte of his
frendes) into a more goodly, & mo-
re brawtuouse forme: than it was
byfoze, with clearty, & byghtnes
vnspekeable. And where that bo-
dy byfoze: was heuy and dull, and
myght not (by nature) be remoued
from one place vnto a nother: but
in due space of tyme: he made hyt
nowe of suche agilite so quycke, so
nimble / so lyght, and so swyft: that
it myght be in two oꝝ thre & many
mo places in a moment / in y^e space
oꝝ tyme of the loke oꝝ twynklyng
of an eye. And yet where that bo-
dy was byfoze his dethe: so grosse
in quantite: that it myght not en-

C.

tre but into a due space of mesure
in lengthe and bꝛede accoꝝdyng
vnto the same body: it myght now
after his resurreccion, entre, & go
thorough any doꝛes, wyndowes/
stone walles, as the sonne goeth
thꝛough y^e glasse. And yet ouer all
this where that body was byfoꝛe
passible and mortall: & myght suf-
fre and dyd suffre payne, passion, &
hurt, oꝛ greue, and also deth: now
he bꝛought it into such a state and
case: that it is impassible and un-
mortall, that is to say, neuer maye

Rom. vi. suffre any noyans ne cuer possible
to dye agayne. This haue we
shewed not onely foꝛ the oꝛdꝛe of
your meditacion: but also foꝛ the
syngular cōfoꝛt of all synfull sou-

Ioh. iiii. les. That as our loꝛde Iesu dyed
foꝛ our synnes, and arose agayne
foꝛ our iustificaciō, so euery synful
soule wyllynge to forsake synne &
haupng the fayth of Christ: maye

dye, and be buried with our saup-
vure in his holy sacramentes bap- Ro. vi.
tisme, and cōfession, and so leuyng
all deforme of synne: the soule
may arayse vnto a newe maner &
forme of lyuyng and be moze speci-
ouse beawtuouse and moze goode-
ly in the syght of god, and moze ac- Luc. xvi.
ceptable then euer it was byfoze &
moze ioye shall be made in heuen
foz one suche a person retezned frō
synne thē for many other that ne-
uer dyd synne & let this suffice foz
the fourthe consyderacion of your
sayd meditaciō that is to say in cō-
syderyng the werke of iustificaciō.
¶ The fyft consyderacion of the
werke of remuneracion.

Nowe lett vs pcede fozther
vnto the worke of remune-
racion oꝝ rewardeyng and all is to
moue and stee your affectiō your
loue and deuocion vnto our lord.
Foz although in the syght of this

world, it were a maruelouse great
kyndnes, for any frende, to paye,
his frendes dette and delyuer him
out of pryson and yet muche more
kyndnes if he were not his frende,
but his enemye, and foo and also
to pay for his det/ and delyuerau-
re no smal pryce but his owne blo-
de, & his lyfe also: this I saye were
a maruelouse benefyte, & an ex-
celyng kyndnes althoughe he dyd no
more. But our lord, & sauour dyd
yet more for man. For he dyd not
onely delyuer hym fre, and out of
daunger: but also rewarded hym,
made hym butyfelowe of all his
goodes, and heyze with hym of all
his landes & possessiōs & brought
hym vnto hyghe honoure dignite,
and degre, he brought hym vnto p-
presens of his owne naturall fa-
ther and there after his ascencion
he toke possession for man / and so
made hym his brother / and coen-

heritoꝝ of all þe he had. Take well
hereupon and consyder how great
a rewarde this was, and yet shall
you se moze added herevnto. For
many in this world haue ben ma-
de heyres, and possession taken for
the, and yet dyd they neuer inioy
the same. But our lord, and sauy-
our; when he had delyuered man
in forme byfoze shewed, and had
also put hym in possession therof:
ordeyned yet a foꝛther meane to
make mā surely to inioy the same,
and to haue the moost pleasaunt
vse therof; whiche was in sendyng
downe the holy ghoſte whiche (ac-
cordyng vnto his promyse) shuld
instruct, and teche his apostles &
disciples, and by them all chꝛisti-
anes the very tꝛouth of all maner
of thynges apperteynyng vnto
mannes saluacion, and shuld also
subministre, & put into theyꝝ har-
tes, and myndes to put the same

Joh. xvi.

in execucion, and how, and vnder
what forme they shulde so do. For
(as I suppose) the apostles after
the deth of Christe dyd neuer put
any thyng in execucio and vse that
our sauoure had byfore his deth
or byfore his ascension committed
vnto theyr power: vnto the tyme
they had receyued the holy ghost.
For althoughe they had commaun-
de ment and power to preache the
gospell and to baptise, and to mi-
nistrer all other sacramentes, to re-
mit, or forgyue and to withholde &
restrayne synne: yet dyd not they
execute, or put in vse any thyng
(but only whē Christ was among
them before his passion) vnto the
tyme they had receyued fully the
holy ghoste at Pentecoste excepte
only the election of saynt Mathie
bycause the nombere of the apostles
myght not be vnperfect. So then
they receyued fully the holy ghost,

not only for theym self: but also for
all other that by the shulde beleue
vnto þe ende of the world. The dyd
they minstre the holy sacramen-
tes and taught theyr disciples / &
by them all Christians: the due
forme, and maner therof, whiche
forme hath euer sythe that tyme
and euer shall cōtinue in Christs
catholicall church / what so euer
theyse new heretykes say vnto the
contrary. In whiche holy sacra-
mentes we haue not onely the per-
son of our lord, and sauoure hym
selfe: but also þe other two persons,
the father & the holy ghost all one
self, and same essencia: god: to re-
mayne, byde, and dwell amonge
vs vnto the worldes ende, & this
gyfte and rewarde is moch to be
noted / and maye well suffice for
the fyfthe consyderacion of this
entrepysse of the werke of reuiu-
neracion.

The fyrte consyderacion of the
werke of glorification.

You may well perceyue (good
deuout christians) by that is
sayd, that our lord Iesu, hath not
onely redemed and bought vs de-
re: but also most lyberally, & gra-
cioussly rewarded vs, & dayly doth
not onely forgyue our synnes and
offenses at the fyrste askynge or
mouynge: but dothe also gyue vs
great gyftes, for small, and dothe
so multiplie here our merites: that
we may come yet vnto a greater
gyft and rewarde whiche is in vs
his werke of glorification: for af-
ter this lyfe: he wpll make vs glo-
riouse, & gyue vs þe same doweres
that he hath now in hym selfe: that
is to say clarite, or clerenes, agili-
te, or numblenes, subtilite, or sklen-
dernes, and imortalite: so that we
shall neuer dye, ne suffre any da-
mage. This gyfte and werke is so

noble and of so hygh honour, dig-
nite and degre: that to intreate for-
ther therof doth passe my poze wyt
and therfore I praye you be cno-
tent, for this syxth consyderacion
of the werke of glorificacion.

Che. vii. colyderacion of the
werke of frucion.

YEt yet as though this were
not ynough: he wyll gyue mo-
ze. For many in this worlde, haue
full great honour / hygh dignites,
and excellent degrees: & yet haue
but lytle ioy therwith but rather
haue many greues, many displea-
sures, many incomodites, I trow
I myght well say many necessites
& many miseries. But our lord
wyll gyue vs þe fruciō of hym self:
that is to say, to inioy hym and to
be in his godly ptesens, and to ha-
ue the very vlc of hym selfe at all
libertie, and pleasure and there to
se hym face to face as he is, and so

1. Corin.
xiii. d

C v.

in hym: to se and knowe what we
wyl oꝝ cā desyre, and also to haue
the full possesion of hym selfe and
of all his, and this also withoute
any myxture of euyl, greue, oꝝ dis-
pleasure.

This gyft is aboue all y other
byfoze reheried, and maye therfoze
serue & contēt you foꝝ this .vii. cō-
syderaciō of the werke of frucion.

The eight & laste cosyderacion
of the werke of sure perse-
ueracion & duraunce.

These benefytes, rewardes,
and gyftes of our lord ben
very great, & many and excellent
gyftes. But yet your benygne lord
& most louyng sauour is not cō-
tent to leue you without any thin-
ge, that he may gyue, so that you
may not possible alike, desyre, thin-
ke, oꝝ ymagyn any thynge moze to
be gyuen, & therfoze he wyl vnto
all his other gyftes adde, & gyue

hou the suerte, and certente of perseueracion & duraunce. For if a person had as muche ioy as all heuē hath and were not certeyne ne in suerte to contynue therein: that ioy were not fully perfecte. For that thyng onely is perfecte: vnto the whiche, no thyng, may be added/ or put therunto, but as long as a person myght stonde in feere or doubt to lose that ioy, or any parte thereof: he were not in full perfecte ioy. And therfore wyl our louyng lord for the full perfection of your sayd ioy: giue you there a suer and certeyne knowledge of all these ioyes to perceuer, idure, and laste without minushyng or mutacion worlde without ende, vnto the whiche ioy, & knowledge: he byyng vs that bought vs our lord god/ & moste swete sauyour Iesu, vnto whom be glory, due laude, & prayse/ to the father and ꝑ holy ghost/

one god in secula seculorum. Amen.

An addicion vnto this fore-
sayd meditation.

I Was requyred of a good de-
uoute persone to ioyne these
sayd cōsyderacions vnto. viii. no-
table dayes conteyned in scriptu-
re, that is to say. vi. dayes of crea-
tion, and production oꝝ byrnyng
foꝛth of creatures, the. vii. of reſte/
and the. viii. of eternite, and ſo to
ſhewe howe theſe werkes of our
loꝛde may be inſtruction vnto vs,
whiche thyng I was loth vnto, bo-
the bycauſe I lacked abilitie ther-
vnto, and alſo bycauſe this werke:
whiche I intēded to be ſhoꝛt; ſhuld
be therby enlarged. Notwithſton-
dyng bycauſe this werke is ſo diui-
ded i particles, ꝑ as we ſayd) euery
perſon may take what he wyl, ac-
coꝛdyng vnto his leyſer and de-
uocion: therfoꝛe we ſhall ſumwhat
to ſateſſye, ſay our mynde.

Of the fyrste cosyderacion, and
of the fyrst day of creatiō.

The fyrst consyderaciō was
of the power of god in cre-
acion and productiō of all creatu-
res. And we rede in þe begynnynge Genz. 1.
of scripture, that almyghty god in
the begynnynge made heuen, and
erth, spirituali, & corporall, or bo-
dily creatures, resonable, and vn-
resonable creatures.

And þe he made also the lyght / &
dyuided that lyght frō darknes.

And the lyght he called the day,
and the darknes he called the ny-
ght, and this was the werke of the
fyrst day of creacion, whiche in vs
may teche vs how our lord hath
made in euery person an heuen &
an erth, a spirituall partie and an
erthly partie, and made in vs also
the lyght of vnderstandynge and
reason / wherby we shulde diuide
in our dayly werkes the spirite frō

the fleshe, the soule from the body /
whiche is done by contemplation
oz meditaciō, after the fourme be-
foresayd. That is to saye, that in
euery daye of our lyue we shulde
sometyme be as well actyue as con-
templatyue / and this for the fyfthe
daye.

C Of the seconde cōsideracion / &
of the seconde day of creacion.

The seconde consyderacion
was of the wysdom of god
in orderyng and guydynge of his
creatures. And in the seconde day
of creacion: our lord god made the
fyrmanent oz the skye, and so dy-
uided the waters that were vnder
the firmamēt, from them that we-
re aboue the firmamēt, and called
that firmament heuyn. Note here
that almyghty god made two he-
uyns / the one vpon the fyfthe day
aboue / and the tother the secon-
de daye / and byneth, to diuide (as

(as sayde) waters. Loke now graū-
dely vppon this order of the crea-
tures. Some be aboue/ and some
bynethe. The hygher heuyn spiri-
tuall to rule/order/and guyde the
lower heuen tempoꝛall, and crthe-
ly/ And the spirituall creatures, to
rule the bodyly creatures. And so
those that be vnder and bynethe:
to be subdued/obedient/ & ordered
in all thynges by the that be abo-
ue. The same order shuld be kep-
te in vs/ not onely euery person in
hym selfe: but also eueryche vnto
other. For almyghty god made us
man/ not onely (as is layde) an he-
uyn, hys soule: but also an erthe/
his body.

So that the whole man of soule &
body: dothe bere the rowme and
place of this firmament / whose
office and duety is to dyuide the
water that is bynethe appertey-
nyng vnto the sensualite: from p

Eccl xv
3

water that is aboue called aqua
sapientie salutaris, the water of
helthfull wysdom and of saluatiō.
That is to say that mā shuld euer
deuyde and departe vice from ver-
tu, erthly conuersaciō from heuē-
ly exercise, vayne and voyde cogi-
tacion, from fluctuouse and pro-
fytable meditacion, and this for
seconde daye.

Of the thyrde consyderacion/
and of the thyrde day of
creation.

The thyrde cōsyderaciō was
of the bountie, and goodes-
ties, loue, and liberalitie of god/
whiche doth appere in the vtilitie
and profyte of the creatures.

And in the thyrde day of creatiō/
our lord god cōmaunded the wa-
ters that were vnder the sayd fir-
mament called heuyn, to gader
hepe them selfe together into one
place, and that the drye erthe yet
bareyn,

bareyn: shulde appere/ and whiche
thyng done: þ̄ erth that then was
dye and bareyn: he called and na-
med to be erthe tyllable/ and apte/
or disposed to be tyllled. And þ̄ con-
gregacions and hepes of waters:
he called the see, or sees. And then
he commaundeth the sayd erthe to
bryng forth fruite. In the vtilite &
pzoofte wherof dyd apere the bou-
tie & goodnes remembred byfoze
in this thynde consyderacion. But
now muste we in lyke maner com-
maunde by reason all the waters of
our voluptuous disposicions and
viciouse appetites: to be gathered
and heped into one place, that is þ̄
wozld, leue all those disposicions
vnto woꝛldly persones and vnto
infidels, viciouse and synfull peo-
ple. And lett our bodyly werkes
appere synles. And although they
be yet baren: yet maye they be apt
by the meane of the sacrament of

D.

perauunce to be tyllled/and byynge
fozth the fruitful werkes of vertu
& grace. And thus an ende of this
thyrde day.

Of the fourth consyderacion/ &
the fourth day of creacion.

The fourth cōsideraciō was
of y^e werke of our iustifica-
cion. And in the fourthe daye our
lorde made the son, and the mone/
and the sterres/ to dyuide the daye
and the nyght / & the tymes, hou-
res/ dayes/ and yeres/ and to gyue
lyght vnto the erthe.

The son doth signifie our sauour
Jesu, the very sonne of iustice/ &
the mone doth signifie the catholi-
ke churche of Chyste, that taketh
lyghte of the sayd sonne our saup-
our, and so don the sterres also, by
whō the holy doctours, preachers
and curates ben signified. For the-
se done illumine and gyue lyghte
of grace vnto the erthly & synfull

people/ that by theyꝝ ministracion
of the blessed sacramentes ben iu-
stified and made apte persones vn-
to saluacion/ and so is the fourthe
day applyed and sped.

Of the fyft consyderacion and
the fyft day of creacion.

The fyft consyderacion was
of þe werke of remuneraciō
or rewarde, whiche rewarde euery
person shall haue accoꝝdyng vnto
his werkes. And in the fyft day
our loꝝd made fysshes and foules,
þe fysshys to byde in þe see & the fou-
les in the ayre. By the fysshes e-
uyll werkes be sygnified, and also
euyll woꝝdes and thoughtes. For ^{as ather} of them (sayd our sauour) accoun-
tes muste be rendꝝed and made, &
vnto eueryche due reward gyuen.
And these do remayne in the see of
the synfull woꝝld/ and shall be re-
warded there after in payne. And
þe good werkes, woꝝdes & though-

tes: that ben sygnified by the byrdes of the ayer / Done dwell, and abyde in heuenly conuersacion, and shal be rewarded in ioy and blysse, and let this stand for the fyrst day.

C Of the syxt consyderacion, and the syxt day of creacion.

The syxt consyderacion was of þe werke of glozificaciō.

And in the syxte daye our lord made man after, & vnto his owne ymage / similitude / and lyknes. And surely that was vnto man a great gloz & an excellent honour and dignitie / vnto the whiche no man may atteyne and come / but he onely that alone dyd ascende vnto heuyn / our lord & sauoure Iesu. In the whiche saynge you muste vnderstande Chyste and his mēbres, all faythfull people that ben lyke vnto hym, and done folowe his stepes. And thus an ende of the syxt day of creacion,

C Of the seuenth consyderacion/
and of the seuenth day of cessa-
cion, reste, and pausacion.

A He. vii. consyderacion was
of þe werk of fruiçiō, that is
to say/ a ioyfull vse at ful pleasur/
holly reioysyng and inioyeng our
lozde. And in the. vii. day whē our
lozde had made all thynges perfect
he ceased and rested, and wrought
no moze, but sanctified & halowcd
that day. And so after our glorifi-
cacion we shal no moze merite, but
rest in our lozde and sanctifie hym/
laude/prayse/ and loue hym / and
in hym(as is sayd) haue all ioy / &
pleasure, aboue that any eye maye i. Cor. ii.
se, any eare may heare, any mouth
maye speake, oꝛ any harte maye
thynke.

C Of the. viii. consyderacion/
and of the. viii. day of
eternite,

The. viii. and last cōsidera-
on was of perseueracion &
duraunce, oꝝ suerty of these ioyes.
And the day of eternite is the day
of all perfection, wherin the ende
and begynnynge be ioyned. For
that day was befoꝛe all creatures/
without begynnyng, and that day
shall contynue after all dayes, w-
out endyng. Amen.

Thus haue we (after our
pooꝛe vnderstandyng) perfoꝛmed
this deuout request; and yet was
not the person cōtent/ but y^e nedely
we shuld ioyne vnto these two ey-
ghtes: y^e thyrde. viii. of the. viii. be-
atitudes of the gospels, sayng vn-
to me the reders be not bound but
at theyꝝ pleasure they maye (as is
sayd) take what they wyll.

Of the. viii. beatitudes oꝝ ble-
sed states of perfection.

Mat. 5

Our lord and sauour Jesu
dyd set foꝛthe in the gospels

blii. perfections, oꝛ .viii. states oꝛ
fourmes of perfection, whiche he
taught and betoke vnto his disci-
ples & by theym vnto vs. And vnto
euery perfectiō oꝛ state he assign-
ed & appoynted a propre reward,
as you shall perceyue by oꝛdꝛe.

Of the fyꝛst beatitude.

The fyꝛste beatitude, that is
the fyꝛste state of perfectiō
of luyng is in latyne, thus.

✠ Beati pauperes spiritu.

The Englyshe wherof is. The
pooꝛe in spirite oꝛ of spirite: bene-
blessed. That is to meane that all
suche persones as (foꝛ the loue of
god) do lytle set by woꝛldy ryches
as to haue any loue oꝛ trust vnto
thē, but one!y as may be necessary
foꝛ theyꝛ state and degree ben bles-
sed. This beatitude oꝛ state of per-
fectiō may be referred vnto y^e fyꝛst
consyderacion of the benefyte of
creaciō, wherein the myghty power

D iiii.

of God was consydered, whiche
thyng well cōsydered / euery per-
son may lyghtely and sone percey-
ue he hath no thyng of hym selfe:
ne any thyng þ he maye call pro-
perly his owne, but þ all thynges
(as in very pꝛopertie) done apper-
teyne vnto god, and ben here but
only lent vnto man, wherof to gy-
ue accounte, and so may he be rea-
sonably moued, to gyue freely vn-
to god that is his owne, and to re-
tayne no thyng in pꝛopertie, but
all to be cōmune in tyme of nede
vnto the neyghbour accoꝝdyng
vnto the wyll and cōmaundemēt
of god, and this is called pouertie
of spirite. In them also that haue
ryches, as lordes, and not seruaū-
tes therof, and this is the fyrst and
moost lowe degree, oꝛ state of per-
fection / whiche notwithstandinge
doth conteyne many degrees. In
the hyggest degree wherof: done re-

ligiouse persones lyue, yf they kepe theyr promyse, and bowe duely. The rewarde of this beatitude/ doth folowe.

Quoniam ipsorum est regnum celorum.

For the realme, and kyngdome of heuens: dothe apperteyne and bylonge vnto the. They: that is such persons poze in spirite, for god: haue here now the property and possession(as it may be had in this lyfe) of the heuyns, & after this lyfe they be sure therof. For (as I sayd) there ben two heuens, One aboue where God and his sayntes bene. And an other bynethe, that is the firmament, and all thynges conteyned theryn. The pore in spirite shall haue the possession of bothe. For in this lyfe he hath all that is nedefull, prouyded by our lord, & a speciall grace to be content with his ordinaunce, and after this my=

serable lyfe: he shall haue the full
property and possessiō of the very
laude of euerlastyng lyfe. Amen.

¶ Of the seconde beatitude.

The seconde beatitude and
state of perfect lyfe / is.

✠ Beati mites.

Ro. xii. d Blessed ben þ mylde. That is to
meane / þ such psones as be myld /
soft, sober, curteyse, gētyll, restfull,
a paciēt, þ in good can baynquysh
euyl, a (for the tyme) can a wyll gy
ue place vnto rebuks, checks, wyl
de, rughe, a cruell behauioure: ben
in this state a degre of perfection /
whiche degree may be referred vnto
þ seconde cōsyderacion, whiche
was of þ werke of gouernaunce þ
standeth in the cōsyderaciō of the
wyledom and knowledge of god /
whiche deply cōsydered: may lygh
tely bryng downe the hyghe prou
de mynde of any persone, so that
he shall euidently perceyue that (in

comparacion vnto that wysedom) he
is but a very sole, & hathe neyther
wysedom ne lernyng. And so shall
he begyn to bere a lowe sayle, & to
be mylde, and to chuse rather to be
gouerned & ruled: than to rule or
gouerne, for that appertayneth
chiefely vnto myldenes. The re=
warde wherof dothe folowe.

Quonia ipsi possidebunt terrā.
That is, for they shall possede or
haue possession of y^e erth. This ter=
me (the erth) is takē dyuersly. One
waye, for the element that bereth &
bryngeth forth trees, fruytes, and
graynes. In an other maner it is
takē for the body of man, whereof
was sayd vnto Adam, erthe thou Gen. 3.
arte: and to erth shalt thou go. In
a thyrde waye it is takē for heuyn,
the land of life: and of all these er=
thes shall the myld haue possessiō. Psalms.
xvii.
For the mylde persone deiyyeth no
more of this worlde: but the suffi=

cient sustentaciō of the body, and
so doth he order his body by that
sufficiently: that he is lord of all þ
passions and moçiōs thereof, and
doth constrain the flesh to ser-
ue the spirite, & the body to be due-
ly subiect/subdued, and in all obe-
dient vnto the soule. And finally
he shall haue full and whole pos-
session of the land þ flowed mylke
and hony, that is the lande of lyfe
euerlastyng. Amen.

Exo. xiii. b

Of the thyȝde beatytude.
The thyȝde beatitude or sta-
te of perfecte lyuyng/is.

✠ Beati qui lugent.

Those persones þ done mourne-
ben blessed. This terme (mour-
nyng) doth betoken a sorowfull
behaupour, in cōtenaunce, in woȝ-
des, in araye, and suche other lyke
behaupoures. As in sadde and so-
rowfull lokes, chere, and counte-
naunce, in wepyng, waylyng/

cryenge / complaynyng / wyng-
yng of handes / tearyng of hea-
res, oꝝ of clothes, chaũge of araye /
as you may se in funerales, oꝝ bu-
ryalles . Somtyme caused foꝝ the
losse of goodes. Somtyme of ho-
nours / dignities / & degrees . And
somtyme foꝝ the losse oꝝ dethe of
frendes. And somtyme (althoughe
moste seldome) foꝝ the offence of
god & ieopardy of soules. And al-
so foꝝ the feruent desyre of heuyn.
And this degrec oꝝ state doth exce-
de both the tother. Foꝝ as it is ne-
cessarye foꝝ the mylde persone to
be pooze in spirite: so is it lyke wy-
se necessarye foꝝ the persone that
mourneth foꝝ our loꝝd to be bothe
pooze and myld. And therfoze this
beatitude may be well referred vñ
to the thyꝝde consyderacion, which
was of the bountie of our loꝝde
god, whiche bountie dothe apper-
teyne vnto the holy ghoꝝt, & thyꝝde

persone, and conclusion oꝝ knot of
the holy trinite. The rewarde of
this beatitude and degree of per-
fection, is set foꝛth thus.

✥ Quoniā ipsi consolabuntur.

That is, foꝛ they shall be confoꝛ-
ted and haue consolacion. Conso-
lacion is a cōfoꝛt, had of other per-
sons, specially in woꝛdes: wherby
the waylynge person is releued of
his soꝛowe, and put in good hope
of ioy, & ease, oꝝ pleasure. Whiche
consolacion these maner of mour-
ners shall haue in two maners.
One in this woꝛlde, by the assu-
raunce of clene conscience, voyde
of all despayze. And after in blyss
eterne, amōge the holy citizens &
sayntes of heuyn. Amen.

¶ Of the fourth beatitude of
perfecte lyuyng.

¶ The fourth beatitude & state
of perfectiō, is in ȳ gospell.
✥ Beati q̄ esuriūt et sitiūt iusticiā.

Blessed be those persons that done
hunger & thirst iustice. That is to
meane, those persones þ̄ feruently
don couet & desyre iustice, ben ble=
sed. Iustice is a vertu þ̄ both ren=
der & gyue to euery person that is
ryght, & he worthy to haue. That
is vnto god: loue & drede, vnto the
parentes and soucrayns: honour
& obedience, vnto the neyghboure
that is frende & beneficiall: than=
kes and kyndnes, and vnto þ̄ ene=
mye that noyeth: pacience & suffe=
rance, and eucry persone vnto him
selfe: due gard and keepynge of the
soule, due coꝛrection of the body / &
vnto bothe: the continuall exercise
of vertue, good maners, and holy
conuersaciō. This beatitude may
be referred vnto the fourth consy=
deraciō whiche was of the werke
of iustificacion. For the persone of
suche hunger, thirst, & feruēt desy=
re of iustice, shalbe sure to be iusty=

fyed. That is / to be made (by iustice) apte and mete for the heuenly blysse. The rewarde of the whiche beatitude doth folowe accor^dying.

✠ Quoniam ipsi saturabuntur.

That is, for they shall be saturate, satiate, full fed, habundantly contented, & fulfylled here in this lyfe by the visitacion, ordinaunce / and comfort of our lord. And after
psal. xvi (as the prophete saythe) whan his glozy shall appere in ioye & blysse everlastyng. Amen.

C Of the fyfte beatitude and state of perfecte lyuyng.

The fyfte beatitude & state of perfection is.

✠ Beati misericordes.

Eccle.
xxx. d

That is, the persons mercifull ben blessed. Mercifull I say vnto them selfe / by due refozmacion of them selfe. Mercyfull vnto the neyghbour by due releuing of misery / and this beatitude maye be referred

referred vnto the .v. cōsideracion
which was of the werke oꝝ benefi-
te of remuneraciō oꝝ rewarde. For
as a great gyfte is worse and moze
than losse vpon y vnkynde person
that doth foꝛget it: so is it well spēt
vpon y kynde that doth remem-
bre it / & duely doth thanks ther-
foze. And the greatest thanke that
can be gyuen vnto our loꝛde: is to
be mercifull / and to releue hym in
his / foꝛ so dothe he accepte that is
done foꝛ his sake. And therfoze the Math.
xxv.
rewarde dothe folowe. Quoniā ip-
si misericordiam cōsequētur. For
they shall optayne & get mercy he-
re in this lyfe of all theyꝝ synnes / &
after be rewarded ferre moze and a
boue theyꝝ deseruyng / & moze thā
they loked foꝛ / oꝝ than they couide
by any meane requyre oꝝ desyre / in
ioye eterne & euerlastyng. Amen

C The syxte beatitude oꝝ
state of perfecte lyfe

C.

The .vi. beatitude is ¶ Bea-
 ti mūdo corde. That is/
 those persōs þ̄ ben of clene herte bē
 blessed. That is to meane/ such as
 don kepe theyr cōsciēce clene vnde-
 fowled / or vnsponsored / & the soule
 wout synne. For suche persōs don
 here lyue the lyfe of aūgels & ther-
 fore this beatitude or state may be
 referred vnto the .vi. cōsideraciō/
 whiche was of þ̄ werke of glorifica-
 ciō. And the rewarde is. Quoniā
 ipsi deū videbūt. For they shall se
 god. The clene hart & clere cōsciēce
 doeth see god here in this lyfe by
 whole and full fourmed fayth/ by
 strōge hope & feruēt charite / and
 he doeth se him self by due discusse
 & by diligēt examinaciō and serche
 & by due custody and garde of him
 self. And he doth se his neyghbour
 by loue kyndenes / mercy / & pyte.
 And after this lyfe he shal se our
 lord / face to face as he is & w hym

be glorified in soule & body / woꝛld
without ende. Amen

Of the seuenth beatitude
oꝛ state of perfecte luyunge.

The seuenth beatitude & sta-
te of perfection / is. ✠ Bea-
ti pacifici. Blessed be þ̄ peacefull.
That is to meane þ̄ suche persons
as don make peace / ben blessed.
Our loꝛde and sauour made pea-
ce betwyrte god & man / & he was
very peace of hym selfe / and he ma-
de also peace bytwene man & man.
Those persons thā that done ma-
ke peace bytwyrte god and thē self
by penaunce & due recōsiliaciō &
that don make and kepe peace in
thē selfe by due oꝛdering of þ̄ body
vnto the soule and bytwyrte them
and theyr neyghbours / by the ex-
ercyse of pacience / and betwyrte
neyghboure & neyghbour by cha-
ritable kyndenes & neyghbourly
loue: Those I say be of this beati-

tude/ and theyꝛ reward foloweth.
Qui filii dei vocabuntur. For they
shall be called þe chyldeꝛe of god.
And this beatitude maye be refer-
red vnto the .vii. consyderacion/
whiche was of þe werke & benefite
of frucion. For in that they be the
chyldeꝛen of god, they ben heyres
and coheneritours vnto our sauy-
our, and therby shal haue the pos-
session of all heuyn: & the full frui-
cion of the deitie & godhede, to vse
at pleasure, reioice, & inioye the sa-
me in blysse euerlastyng. Amen.

¶ Of the .viii. beatitude or blef-
sed state of perfect lyuynge.

The eyght beatitude is.
✠ Beati qui persecutio-
nem patiuntur propter iusticiam.
That is, those persones þe don suf-
fer psecuciō for iustice: ben blessed.
It is a great perfection (as befoze
is sayd) feruently to desyre and to
loue iustice, but to suffre trouble &

to bere daunger for iustice: is ferre
more perfection. For alway to suf-
fre euill, is of more perfection thā
is to do good. I meane to suffre e-
uill for iustice and for the loue of
god, for els many psons may suf-
fre payne & euill by theyr own de-
seruyng and agaynst theyr wyll.
And many do suffre & take greate
payne & labour to do euill. And
these ben not blessyd: but rather y
contrary. The reward of this bea-
titude doth folow.

Quā ipsoꝝum est regnū celoꝝū.
That is, for the kyngdome of he-
uyn is theyrs, or dothe apperteyn
vnto them. This rewarde is two
tymes named / & assigned / or ap-
poynted in these states or beatitu-
des, that is to say, fyrst, & last. And
therfore may cōueniently be refer-
red vnto the. viii. & last cōsyderaci-
on, which was of the sure perseue-
racion, certaynty, & duraunce of

¶ E iii.

Math. v

Heb. xiii.

all the benefytes of our lord. All
thyng is called perfecte whā the
ende and begynnynge done frame
and mete to gyther, and therfore
this rewarde is twyse appoynted
foz to shewe the perfection and ex-
cellency therof, whiche is also de-
clared further, after the declaraci-
on of the sayde persecution, where
is sayd, you shall be blessed whan
the men of this worlde done curse
you. And whan they do chase you
from place to place, and bere and
trouble you, and whan they shall
speke all cuyll agaynste you, lyeng
oz makynge lesynges vpon you.
Foz me and foz my sake / iope you
than, and make you gladnes, foz
youre hyze and rewarde is moche
plētuousse in heuyns. The seruau-
tes of Chyste haue here nothyng
in suerty, foz they haue here no ci-
ty ne dwellynge place of suerty to
byde in: but done seke foz an ether

lodgyng, where the shall be (as is
sayd) in full surety and certaynty/
neuer to chaunge, ne to be mynyl=
shed of theyr ioy in any parte: but
euer to remayn in one perfect and
moost ioyfull state/ blessed euer of
our lord god and moost swete sa=
uour Jesu whyder he bynge vs
that bought vs. Amen.

Thus haue ye an ende of your
meditaciō. Now you muste reme=
bre that befoze we showed you y
as the mother dothe trauell and
bynge forth a chylde /so (in a ma=
ner) doth meditacion (after saynte
Austin) chylde and bynge forth ^{at sup}
science, cunnynge and knowledge
wherof we promysed somewhat to
speake.

Of science oz knowledge, gotē
& brought forth by meditaciō.

Al maner of science, cun=
nyng and lernynge, is go=
ten and brought forth by medita=
ciō.

¶ iii.

cion. Howe be it we do not here in-
tēde to speke of that sciēce/ whiche
lerned men saye is to knowe any
thyng by hys cause or causes.

Tabi su-
pra.

Whiche sciēce (saynt Austin sayth)
as of heuenly and erthly thynges
to know: worldly men don moche
praysē & loue. But they ben moche
better men (sayth he) that set moze
by the knowledge of them selfe.

Ibidem.

For that soule (sayth he) is moze
laudable and moze to be prayēd/
that knoweth the selfe mysery and
wretchednes: thā is that soul that
without that knowledge dothe se-
ke and serche out the wayes of the
sterres, and the natures of other
thynges. The moſte hygh & moſte
profytable science (after hym) is
selfe knowledge. Whiche is (sayth
he) whan a person by diligent & oft
bſed meditacion is illumined and
lightened vnto y very pceuyng
and knowledge of hym selfe. Se

than/loke well/ and perceyue that
you be a man, and not god: a man
made of nought, cōceyued in syn=
ne / nourished in your mothers
wombe, wth fylthy & lothesum ma=
ter, bozne in mysery & wretched=
nes, & here don lyue in peyne & la=
bours, and shal dye in feare & dre=
de, sure & certeyne therbnto of ne=
cessity, ineuitable & vnauoydable,
and yet vn^{sur} & vncerteyne whā,
where, o^r how, & in what maner o^r
staie you shal dye. Perceyunge
than that dethe doth euery where
and euer moze loke, gape, & wayte
foz you. If ye bewyse, thā loke you
agayne euery where, and cōtinu=
aily p^{ro}uide foz it, and so shal ye
moch lesse feare it. This science &
knowledge is the fruite and p^{ro}=
fyte of your sayd meditaciō, engē=
dred, opteyned, and gotē thereby.
yf you wolde knowe how this sci=
ence doth come of that meditaciō/

you muste (as they saye) chowe oz
chewe your cud agayne / that is /
you must haue resorte agayn vn-
to your sayd consyderacions.

The .i. co
nsyderaci-
on.

Fyrst than whan you consyder
and loke well vpon the power of
our lord / as in your fyrst consyde-
racion you shall perceyue that he
is allmyghty. And than agayn lo-
kyng vpon your selfe, you shall
know well ye be of lytle power, oz
none at all: but that you be all in-
firme, feble, weyke, and sycke. And
so shall you accede, approyche / &
go vnto this holy sacrament: as
a soze sycke pson vnto a sure phi-
sicion. And whan you loke forther
vpon the wysdome of our lord (as
in the .ii. consyderacion) you shall
conclude he is all wyse. And cōtra-
ry, lokyng vpō your self, you shall
graunt you be all folysh, and (as
saynt Austin sayth) inwardely say
in your hart & thought, for truthe

.ii.

it is that ye say, and so shall you be
wyle in appoehyng vnto this ho-
ly sacramēt: as y^e ignozāt & blynde
vnto the sonne of iustice & vnto
the true doctour & teacher of all
berity & trouth. And yet whā you
loke agayn vpon the bountie and
goodnes of our lozde, as in your
.iii. consyderacion ye shall percey-
ue by the vtility & profyte of hys
creatures, that he is all good and
goodnes. And agayne lokynge v-
pon your selfe: ye shall fynde your
selfe all nought and fruytles / and
you shall go vnto this holy myste-
ry: as a barē beest vnto the mooste
fruytfull progenitour & begetter
of all goodnes & vertue. And yet
agayn, whan you loke vpon the
werke of iustificacion, as in your
.iiii. consyderaciō: you shall se mer-
uelouse kyndnes, in that he payed
your dettes, & set you at liberty w
so great a pryce. And contrary y^e

.iii.

.iiii

you loke well on your self and re-
 count how often ye haue wylfully
 slypped & fallen down agayn into
 the same daungerous dungeon of
 synne: you shal lyghtly cōde. mpe
 your seife of meruelous great un-
 kyndnes, & so shail you thā make
 haste vnto this holy sacramēt: as
 a thcfe oꝝ traytour founde gylty
 to aske forgyuenes and pardon.
 But whan you loke vpon y gyfte
 of remuneration, as in your fyfte
 consyderaciō. And there perceyue
 y our loꝝde dyd not onely redeme
 you derely: but also habundaunt-
 ly rewarded you, you shal fynde
 in hym excedynge lyberalytpe.
 And than agayne lokynge vpon
 your selfe, and consyderynge how
 lytle labour you haue made / and
 how lytle study ye haue gyuen to
 rewarde oꝝ gyue hym any thyng
 agayne: ye shal condempne your
 seife for a very unkynde nygarde

that nothyng wolde gyue / or els
for a very bare wretche that no-
thyng had to gyue / and so shall
you accede and go vnto this sacra-
mēte, as a neddy naked beggar vn-
to the moſte rycheſt and lyberall
lord, and he wyl inſpyre & tell you
what you maye gyue hym to con-
tent hym, that is to ſay, your hart
& good wyll. And yet yf you loke
further, how aboue & beyonde all
theſe gyftes he hath made you ho-
norable, goodly, bryght & beau-
tiful by his werke of glorificati-
on (as in your ſyxt conſyderacion.
And agayne lokyng vppon your
ſelfe, how many tymes you haue
fallen downe into the myre & dyr-
te of vnclene cogitacion: you ſhall
renne vnto this bleſſed boorde: as
a filthy defouled body vnto the ry-
uer and fountayne of all purite &
clennes. yet loke forther beyond &
aboue theſe gyftes & honour how

.vii.

meruelouse pleasure and ioyfull
gladnes he hath prepared and or-
dained for you in the werke of his
fructificatio[n] (as in your seuen[th] conside-
ratiō. And agayne lokyng vpon
your selfe/and cōsydering in how
greate sorowe and woo / sighyng/
and sobbynge you dwell here in the
vale of myserye/lackyng his god-
ly presence:you shall approche &
go vnto this sacrament as a per-
son in depe cōsumpcion for sorowe
vnto the meate of mercy / the fode
of all helth and saluacion and the
very restoratiue of all recouery &
comforte. Now laste of all,yf you
loke vpon the surety and certayn-
ty of all these thynges (as in your
last consyderacion). And agayne
yf you beholde and se well your
selfe:you shall perceyue you haue
ben euer incōstant,euer flyttinge,
and neuer in one state abydyng ,&
that shall moue you than to goo

.viii.

5
vnto this holy house and lodgyng
of our lord: as a vagabunde and
prodigall or vnthyrty chylde vn-
to the house & home of his father/
there(mercy asked and opteyned)
continually to dwell and byde a-
monge the seruaūtes of that hou-
se/where(voyd of all euyl)is abū-
daunce and plenty of all maner of
thynges that be good, with sure
surety & cōstāt certaynty of the sa-
me, so to pseuer and indure with-
out minushyng or mutaciō, world
wout ende, whiche he graūt vs: &
made and bought vs. Amen.

C Thus haue you eyght con-
sideracions for the knowledge of
your selfe, after and accor dyng
vnto the thre eyghtes that wente
before, and this eyght to be the
fourth eyght. And this is the same
science/arte/craft/ or cunnynge &
I sayd is ingendred and brought
forthe by medytacion. And, these

Gene. .ii.

Abi su:
pra.

De sum-
mo bono

Compunc-
tion.

foure eyghthes: may be signified by
y foure flodes of paradise, whiche
done water all the worlde. For (as
saynt Austyn sayth) of this science
cometh compunction, whiche cō-
punctiō (sayth he) is whā the harte
by consyderacion, or of the consy-
deracion of hys owne euyl & syn-
ne, is touched & pricked with in-
ward sorow. And saynte yfodoze
sayth that the compunction of the
harte is a mekenes of the mynde
with teares wepyng, whiche doth
sprynge and aryse of the recozde &
reimembraunce of synnes with dre-
de. This terme compunctiō is as
moche to say as a ioyned pricking
or strykyng. Whan so euer (than)
a person knowynge hym selfe (by
the science befoze shewed) doth re-
membze any of his offēces, and fe-
lynge his hart & cōscience pricked
and grudged therwith/ doth (with
inwarde sorowe & remors) knocke
vpon

bpō the brest, lyfte bp the handes,
eyes, or syght, wepe or sygh, that
is compunction, and doth include
contricion. And this compunctiō
(as ye may well pceyue) is begot-
ten and brought forth of the sayd
science. And dothe (as sayth saynte
Austin) by get, chylde, and bynge
forth deuocion, whiche deuocion
(sayth he) is.

✠ Pius et humilis affectus in De spīri
deum: humilis, ex conscientia in- tu et ani-
firmitatis p̄prie. Pius, ex consi- ma.
deracione diuine clementie,

That is to saye. Deuocion is a re- Deuoti-
ligious, saythfull and meke affec- on.
tion inwardly, and perfectly vn-
to god. And that affection (saythe
he) is meke and lowly by the con-
science, and full knowledge of our
p̄prie infirmity & feblenes. And
it is deuoute, r̄lygious & sayth-
full by the consyderacion of the
benynge, piteouse, and mercyfull

f.

Affecte of
affection.

getylnes of our lord. If you wold know what this terme affectiō is here to meane: Saynt Austin sayth it is a certeyn/free / wylfull lyberall / and swete of pleasaunt inclinacion, & leanyng of the mynde vnto our lord god. And nothyng (saythe he) dothe so moche incline moue and styre almyghty god vnto pytye and mercy: as doth the pure and cleene affection & desyre of mynde.

De mor-
do opadi.

✠ Deuocion than (as saynte Hughe sayth de sancto Victore) is whan the mynde of a persone is affrayde of his greate and many synnes. And than mystrustynge vtterly hys owne vertue/ power/ & strength: dothe tourne hyin selfe vnto our lord god/ and so moche the moze feruently doth aske and beseeche his helpe and socoure as he percepueth and seeth well there is no helpe without hym: wherin

he myght haue confidence & trust.
So concludeth saynt Austin/that ^{ut sup}
deuociō doth make the prayer per
fecte. For prayer(saythe he) is no ^{Prayer}
thyng els but a deuociō of mynde/
and conuersion and tournynge of
the hart & mynde inwardely, and
perfectely vnto god by a deuoute
religiouse and meke affection. cō-
forted & holden bp(sayth the sayd
saynt Hugh with sayth/hope/and ^{3brom}
charity. Prayer than, without de-
uociō is vnperfect & lytle worthe.
And deuociō (as is sayd) is had &
gotten of compunction/ and com-
punction: of science: and science, of
meditation. So þ vnto this pur-
pose, that is to saye the due recey-
uynge of þ sacramēt of the aulter,
all these fyue be(as we sayde) good
& necessarye. Not so (as often we
haue sayd) that any person is bou-
den vnto all of necessity: but of cō-
ueniency. And therfor as we haue

before set forth vnto your election
and choyce dyuers meditaciōs : so
haue we in lyke maner done of
prayers , gadered out of dyuers
auncient auctours.

Whan ye haue than thus sum-
what appareled and disposed your
self vnto this iourney by these. iiii.
þ is / meditation / selfe knowledge,
compunction / and deuotion, than
fall vnto prayer, vocall oꝛ myttall,
oꝛ both at your pleasure . That is
to meane / that you maye at wyll
speke and rede these prayers , oꝛ
onely thynke them in your hart &
mynde, oꝛ both say and thynke.

The ghostly chylde. Syr /
which is best of these thre wayes :

The ghostly father. Surely
to say oꝛ rede alone without thou-
ght: is lytle woꝛthe . To thynke
alone is very good : but bothe is
beste.

Here don folow many prayers
but do you (as is sayd) rede
them ones ouer, and
chose at wyll.

Fyrste than I wolde aduyse
you to appoynte your selfe
to here one whole masse / if ye may
coueniently befoze your commu-
nion, whan so euer you ben dispo-
sed thereunto, and than to rede oꝝ
say this that folowed befoze oꝝ so-
ne after the Confiteoꝝ / whiche is
a maner of confession. Not so to be
taken as though it were & myght
be sufficient foꝝ any greuous syn-
nes without sacramentall confes-
sion (as we sayd befoze) pf it may be
had: but that it maye be baylable
foꝝ lyght offenses, & the more exci-
te and styre vp your mynd in that
you vnderstād and perceyue well
what you saye oꝝ thynke.

Befoze, oꝝ at the begynnyng
of masse.

O Good lord god, and moost
swete sauiour Iesu, I moost
miserable wretch of the worlde/
here befoze thy diuine and godly
preiencer: playnely do confesse and
openly knowledg that in all my
lewde lyfe, hitherto myspent (by
many miserable & wretched wayes
of synne) I haue offended thy gra-
ciouse goodenes, as well in þ bre-
kyng of thy preceptes & cōmaun-
dementes: as in commission of all
the seuen pꝛyncipall synnes, misu-
sed my fyue wyttes; & not fulfilled
þ. vii. werks of mercy. whiche syn-
nes & offences here nowe wholy &
fully to recoūte and reherceris vn-
to me (foz theyꝝ multitude) impossy-
ble. Wherfoze with moost humble
and lowly hart, & moost hartly and
desyrous wyll of perfecte contriti-
on: I vterly forsake thē all. And
althoughe nothyng of my deser-
uynge: yet (good lord) foz the ho-

nour of thy precious blode, & the
merytes of thy bytter passion and
most cruell, most paynfull & most
shamefull deth: I instatly requyre
a ke, craue, & moost mekely & low-
ly beseeche thy gracious benignity
& goodnes of mercy & forgiuenes.
And that from henceforthe I maye
haue thy grace (lorde) in whole
fayth stronge hope, & perfect cha-
rite/to fle, auoyd, and forsake all
synne. And in all my thoughtes,
wordes, & dedes/maners/conte-
naunces/& behauiours/to ordre my
selfe in vertue vnto the pleasure &
honoure of thy grace, the welthe
and saluaciō of my soule, and vnto
the edificaciō of all Christians.
And herunto I beseeche our lady
saynt Mary, thy holy mother, e-
uer virgin/ all the blessed compa-
ny of heuen/and all faythfull per-
sones to praye for me.

Amen.

. I iiii.

7
All these partes of the masse, yf
you may conueniently, shulde be
herde standynge. That is to saye/
the office, the kyrie Glozia in excel-
lis, and specially the gospell, with
due reuerence at this worde
Jesus. The p̄eface also
the Vater noster, &
sancte Ioh̄is
Gospell.

At the fyrst collectes & p̄stle.

Myne owne good lord and
moost swete sauour Jesu
I beseeche thy goodnes to put a-
way ferre frome me all iniquities
and wyckednes/ and, of thy mer-
cyfull loupnge kyndenes, kende
in my hart the flamynge fyre of
thy feruēt loue. Be not, swete lord,
displeased w̄ me, ne kepe in mynd
oz remembraūce the multitude of
myne offences. For I do not pre-
sume, good lord, to make p̄ayer &
peticion here befoze thy godly p̄e-

sence of any goodnes / ryghtwysenes,
or any deseruyng of my selfe:
but onely of full hope and trust of
thy myseracion & mercyfull pytpe.
Take frome me, swete lord, this
harde and stony hart / and gyue
me, lord, for it a newe hart, full of
compunction and due contricion.
And gyue me a stomacke kynde &
louyng that maye dzedfully loue
the, and louyngly dzed the & that
maye delyte & take pleasure in the
lord, alone / and wylfully folowe
the. And at the laste may ouertake
and catche the / fast holde the, fully
possede the. And fynally in eterne
blyss to se the / and fully to inioye
the. Amen.

After the pyste.

Most swete sauyoure and
louynge lord Iesu / I be=
seche thy benignity for y anguy=
she of thy holy harte, in all thy la=
bours / passiōs / and paynes for me

I v.

susteyned and suffred. And for the
effusion and shedyng of thy moost
holy sacred blode: and for the ver-
tue of thy moost innocent & precy-
ouse dethe. For the mystery also of
this holy sacrament thy blessed bo-
dy and moost holy sacred bloode/
in the immolacion/offerynge/and
sacrifice wherof: I moste vyle syn-
ner am present, & moost vnworthy
wretche do approche. And fynally
I beseeche the lord, for thyne owne
selfe: haue pytye and mercye vpon
me, that am (I knowe well) the
moost myserable wretche, & moost
synfull carytife vpon erth. Purify
thou (good lord) thou/and cleanse
my harte & soule fro all vnlaufull
affections. So that in this tyme &
all tymes I maye duely and wor-
thely do the seruice. Graunte me
(good lord) very contricion of all
my synnes / the grace also of true
cōpunction/the fountayn of fruit-

full teares / pure deuotion, cleere &
cleene conscience / the cōtinuall me=
moꝝ and mynd of thy bytter pas=
sion & pierpous dethe. And of thy
moost cōfoꝛtable loue: perpetuall
seruoz and desyre. Amen.

¶ After the gospell.

O moost benigite & mercyfull
louer of mākynde, my swete
loꝝd Iesu / I beseeche thy grace, for
the dolorous & painfull smertynge
of all thy woundes, graunt me the
grace of patience in all aduersyty,
and to dispise & sett at naught the
loue of this world and all the goo=
des and pleasurs therof, and to be
cōtent with a necessary and meane
liuynge. And to kepe firmly and
constantly, by due perseuerance
vnto my last ende, this state and
degree that thou haste put me in.
And to folowe alway, by due obe=
dience, thy foꝛther callynge, day=
ly to increase & profyte in vertue /

and euer to haue contynually the
feruent desyre of myne owne coun-
trei & heuenly home. Graunt me
forther, good lord, in all the couer-
sacion of my lyfe: to haue and kee-
pe due discipline, good maner / &
christian behauioure, vnto the a-
uoydyng euer of thy displeasure, &
of the sclaunder, occasion / & offen-
ce of my neyghbour. And so to ha-
ue groundely in my hart and sou-
le very and vnsayned mekenes /
true saythfull kyndenes, and me-
ritorious pacience vnto the plea-
sure and honour of thy grace / the
welth of my soule, and vnto the e-
dificacion of all persones. Amen.

In the tyme of the eleuaciō.

The great clerck holy saynt
Thomas of Aquine dothe
set forth this prayer folowynge, as
very conuenient to be sayd in this
tyme of the eleuacion.

✠ Tu rex glorie Chyste. Tu

patris sempiternus es filius.

And so forth as you haue at ma-
tyns. The englyshe wherof we ha-
ue here sett forth with the latyne/
for the increase of your deuotion.

✠ Tu rex glorie Christe. That is
to meane. I beleue / confesse / and
knowledge that thou, good lord,
Jesu christe my saupour / beyng
here vnder the fourme of bryde &
wyne, art the kynge of glory / very
god. ✠ Tu patris sempiternus
es fili⁹. And that thou, good lord
Jesu, art the essentiall / eterne, and
euerlastyng sonne of the father of
heuen celestiall.

✠ Tu ad liberandum susceptu-
rus hominem: nō horruisti virgi-
nis vterum.

I beleue that thou, good lord,
disposynge / and by determinacio
concludyng to take the nature of
mā / and so to redeme and delyuer
hym frome the bondage of synne:

dydeste not abhoyre ne disdainyng
the fleschly wombe of the virgyn.

✠ Tu deuicto mortis achileo: a-
peruisti credentibus regna celoz.

I beleue þ thou (good lord) the
syrge & darte of deth, haynquys-
shed and ouercomen: dydest open
vnto all thy faythfull people the
realme and kyngdome of heuen.

✠ Tu ad dexteram deisedes in
gloria patris.

I beleue þ thou (good lord) that
art here present in this holy sacramēt
doste lye, remayne and rest, in the
glozy of thy father, vpo the ryght
hande of god: or thus, littest, and
doste remayne & rest in glozy vpo
the ryght hande of god thy father.

✠ Iudex crederis esse vcturus.

I beleue þ all faythfull peopell
done beleue, that thou shalt come
agayne to iudge all the worlde.

✠ Te ergo quesumus tuis fa-
mulis subueni: quos precioso san-

guine redemisti.

Therfore (good lord) we beseeche the/ helpe and socoure thy seruantes whom thou hast redeemed and bought with thy precious blode.

✠ *Eterna fac cum sanctis tuis gloria munerari.*

We beseeche the also, good lord, make & cause vs to be rewarded with thy holy sayntes in eterne & euerlastyng gloze and ioy.

✠ *Saluum fac populum tuū Domine/ et benedic hereditati tue: et rege eos, et excolle illos vsq; in eternum.*

We beseeche the (good lord) make thy people saued soules, & gyue blessinge to thyne heneretaunce. And rule, good lord, and gouerne the. And excolle, inhaunce, magnifye, good lord, and make them honorable vnto the ende of þe world.

✠ *Per singulos dies bñdicim⁹ te/ et laudamus nomē tuū in sc̄m*

in seculum seculi.

We done, god loꝝd, blyſſe & ho-
nour the euery day by day / & done
laude and prayſe thy holy name
from tyme to tyme / and from age
vnto age foꝝ euermoꝝe.

✠ Dignare domine die isto: si-
ne peccato nos custodire.

Vouchsafe, good loꝝd, to kepe
vs this day / and all our lyfe tyme
from synne and trespas.

✠ Misereꝛe nꝛi dñe, misereꝛe nꝛi
Haue mercye, good loꝝde, vpon
vs / haue mercye.

✠ Fiat mia tua dñe super nos /
quemadmoduꝝ sperauimus in te.

Let thy mercye / loꝝde / lyght on
vs / as we haue had euer perfecte
hope and trust in the.

✠ In te domine speraui / non
confundar in eternum.

I haue alway hoped and perfec-
tely trusted inwardly in the. I be-
ſeche the loꝝde I neuer be cōfoun-
ded,

ded, disapoynted, ne deceyued.
Thus endeth that swete prayer/
pour Te Deum.

Prayers vnto y^e ende of masse.

O moost benigne lord & sauy
our, moost hyghest preste &
very Byllhope Jesu Christe/ that
woldest vouchesafe to offre thyne
owne selfe, most pure lambe/ most
immaculate/ moost cleene, and vn-
spotted hoost in sacrifice vnto the
father of heuyn vpon the aultre of
the crosse, for vs wretched synners.
And also that woldest gyue & leue
with vs perpetually thyne owne
very fleshe for our spirituall fode
and thyne owne precyous blode
for our spirituall drynke / I be-
seche the for y^e sake of all thy sorow-
full woundes, for the effusion and
shedynge of thy moost precyous
blode, & for the vertue of thy most
innocent deth, and moost specially
for that excellent, meruelouse, and

vnſpekeable charity thou had vn-
to vs, wherby thou woldest vouch-
ſafe to waſhe vs fylthy & vnwor-
thy wꝛethes in thyne owne holy ſa-
cred blode. ¶ I beſeche the haue mer-
cy & pytie on me, & forgyue me all
my ſynnes & neglygences & all of-
fences, don eyther by cōmiſſion oꝝ
omiſſiō, that is to meane, all ſuche
offēces as I dyd & myght not lau-
fully, noꝝ ſhulde haue don / & alſo
all þ̄ I myght oꝝ ſhuld haue don/
& dyd not. And ſythe, good loꝝd, a-
monge all thyne other great mer-
cyfull benefytes þ̄ woldeſt vouch-
ſafe (onely of thy liberall goodnes
without any deſeruyng of me) to
call me vnworthy wꝛethe to the
grace of thy fayth, and to be one of
thy ſorte, & now alſo foꝛther to re-
ceyue me this miſtery & holy ſacra-
mēt, ¶ I beſeche the, loꝝd, teache me
& inſpyꝛe my ſoule to oꝛder me ſel-
fe thereunto, with ſuche reuerēce

& dyede, and wth suche feruour & deuotion, & with suche loue & charity: as may be acceptable to thy grace, & shall come o^r by seme my state and degre, & so increace in vertue by the recepying herof in the same degre: as maye be also to the edificaciō of all persons. And I beseeche the suffre me neuer to dout of this holy sacramēt: but euermore to perceyue, vnderstande, holde, & beleue, thynke & speke, after the true fayth of thy catholyke church. Let (good lord) thy holy spirite come vnto me, and entre into my hart, & there without woꝝdes o^r noyse, secretly speke vnto my soule / to instructe, tell and teache me the very truth of all that hyghe mystery / fo^r I know well it is very pfunde & hyghe / & (excepte thy graciouse doctrine) ferre aboue my capacite & vnderstandyng. Wherfoze, swete sauour Iesu, I now here fully

and wholy , without any foꝛther
discusse oꝛ reafonyng, moost low-
ly fubmyt my felfe vnto thy mer-
cy: Befechyng the fame / that I
may with clene harte and pure co-
fciēce accede & appꝛoche (although
vnworthy) therūto. And that thou
good lord, foꝛ the fwetenes of thy
holy harte, woldeſte vouchefafe to
delyuer my fynfull foule from all
doubt and daunger of lynne / and
to mundify / purge / and clenſe my
frayle mynde frome all bayne / all
vnclene / all noyouse and vnfruit-
full cogitations and thoughtes.
And to confoꝛte and ſtrenght my
faynt and feble hart with the gra-
ce of conſtancy and perfeuerance /
ſo ꝑ my foule may be made (in thy
loue and charity) the worthy ha-
bitacle & dwellyng place of thyne
hyghe maieſty , not onely now at
this tyme : but alſo in all tymes
vnto ꝑ ende of my lyfe . And after

euere vnto the ende of the worlde.

Amen.

O Mooste swete loue of all
mankynde, lord and sauy-
our Iesu / I beseeche the for all the
whole vertue of thy bytter passiō /
put away from me the spirite of e-
lacion, and pryde, of enuy, and de-
traction, of yre, wrathe, malyce, &
impacience, and of all other mor-
bes, diseases, and pestilences of y
soule. And plante, good lord, and
ground in my hart and mynd be-
ty true mekenes / charity, and pa-
cience, innocency, and the loue of
pouerty / due temperaunce / & pure
chastity / with all suche other ver-
tues / medicynes / and p̄seruaty-
ues vnto the soule. Mortific good
lord, and sle in me all libidinouse
and vnclene mocions / all carnall
desyres, and inordinate affectiōs.
And kyndle, lord, and quyen in
me ȳ feruour and loue of all ver-

G iii.

tues, and of the perpetuall exerci-
cise and workyng of them / with
constant perseueraunce / so that in
this tyme and all tymes, in body
and soule purified & clesed: I may
worthely receyue this holy sacra-
ment. Vnto the high mystery whe-
reof, I knowe well & do so cōfesse/
graunt / & knowledge here befoze
thy gloryous face: I am vnwor-
thy, & very moch vnworthy, & most
vnworthy. Not only for my great
habominable synnes, & many ma-
ny neglygences: but also for great
dulnes & wante of deuocion. But
not wistandynge I know as well
agayne, & so do I beleue in harte
and mynde, & so do knowledge in
mouth & worde / that thou, my loz-
de god, art omnipotēt & almygh-
ty, & so mayst therfor (by thy pow-
er infinite. if it so please thy grace)
make me worthy and acceptable.
For thou alone, good lozd, mayste

¶ Canst iustifye a synner, and of the
byle & fylthy wretche : make a cle-
ne and pleaiant person . Therfoze
(gracious lord) I beseeche thy wor-
thy maiesty , for thyne almyghty
power, whiche I firmly & stedfast-
ly beleue: and for thyne infinite &
endles wysedom, whiche I boldly
cōfesse: & for thyne excellent boun-
ty & goodnes, w herin I fully hope
& trust : And for all these togyther
as one: frame me, & make me wor-
thy and acceptable vnto thy godly
p̄sence, and graūt me (thyne vn-
worthy & lewde wretched seruaūt)
of all my synnes , very true cōtri-
ciō, due cōpunction, pure deuociō
and the feruent flame of thy loue /
¶ I may nowe at this tyme recey-
ue this holy sacrifice of thy ble-
sed body and blode, with puryte of
hart & clenenes of conscience, with
the gracious fountayne of deuout
& swete teares, with desyre & d̄ede

with honour and reuerence / with
mekenes of harte / and feruour of
loue / with spirituall gladnes and
heuenly ioy . And yf it may please
thy goodnes, lozde, let me be som-
what reysed vp in spirite . I dare
not say vnto the very felynge and
perceyuyng : but vnto some ma-
ner lytle smake oz taste of the swe-
tenes of thy godly & mooste plea-
saunt pzelesence, and vnto the de-
uocion of thy holy aungels and
sayntes that here be now pzelesent
about the same / and that I maye
with them fynally be there pzelesent
where now they be. Amen.

O Mooste gentyll lozde & mer-
cyfull sauour Jesu / I be-
seche the for this holy mystery of
thy blessed body and blode wher-
with we vnworthy wretches ben
dayly fed in thy churche, and day-
ly wasshed, clensed, sanctified, and
made hole / and so parteyners of

thy moost hygh diuinity and god-
 hed. Graunt me lord and gyue me
 the pꛑecious garment of innocen-
 cy, with suche garnyshe of other
 garmētes therunto accoꝝdyng, as
 best may please thy grace. Wher-
 with apparelled/bawned / & dꝛes-
 sed: I may (as in my nupciall and
 weddyng clothynge) in good and
 clene cōscience appꝛoche vnto thy
 pꛑesence. So that this celestiaall &
 heuenly sacrament rꝑceyued: may
 be vnto me helth and saluacion of
 soule and body / vnto lyue euer-
 lastyng. Amen.

O God swete mayster & moſte
 hyghly lerned / and best ex-
 pert phisicion lord Iesu my sau-
 our, I beseeche thy gentyll harte to
 cure and hele my infyꝛme / feble / &
 syke hart frome all maner of lan-
 goures / diseases / and sykenesses /
 and so to refourme and season the
 palate of my soule and mynd, that

palate
 is the ro-
 se of the
 mouche

I neuer sauer, fele, ne taste any
maner of sweteness: but onely thy
selfe. For thou, good lord, arte the
moost swete sauored bred/ & moost
white/pleasaunte, and most noble
and beste nourishynge bread/ the
bread of all breades / the bread &
paynmayne of pleasure, the bread
of all fortitude and strength / the
bread of all vnderstandynge and
knowledge/ the bread of all grace
& good wyll/ the bread of lyfe, that
hast in thy selfe all maner of delect-
tament and pleasure/ & gyuest lyfe
vnto the world: And (of thy moost
excellent charity) doste euer conty-
nually refreshe and fede vs with
thyne owne selfe, & yet in thy selfe
doste nothyng waste/ minushen
faynte/ or fayle. Let my hart, good
lord, therfore fede vpon the/ & spi-
ritually eate and drynke the/ & be
so fed of the/ that my soule may be
fully faciat and fylled of the swete

saupour and taste & of the sauory
sweetenes of thy diuine presence.

O God swete lord/ I beseeche
the come thy selfe/ & entre in
to my hart, & make clene myne in=
ward partes from all iniquitē=
tes/ and filthynes of mynd, and of
spirite. Entre, good lord, into my
soule/ & make me whole frome all
synfull diseases. Sanctifye & clēse
me now and at al tymes vnto thy
selfe & for thy selfe. Be thou (good
lord) thy selfe both the phisicion &
the medicin/ the salue, and the sur=
geon, the helth and conseruaciō of
both my body & soule. Put awaye
from me, good lord, all the crafty
assayles and the sleighly wyles of
myne enemies, that they haue no=
thyng to do with me: but that ȳ
(lord) alone may occupy me whol=
ly vnto thy selfe: so ȳ nothyng els
haue (any tyme) power ouer me:
but that I (alwaye preserved and

defended by this blessyd sacramēt)
may go forth, contynue, & profyte,
perseuerantly in y^e pathe and way
of my profession/ thy holy christiā
religion, with due obseruaūce, re-
guler disciplines, christiā maners,
and all due catholyke obedience
perteynyng vnto the same. And y^e
I neuer consent ne lene vnto any
of them that ben contrarious the-
reunto. Amen.

Ex cano
ne miss.

O God blessyd lord, father
omnipotent, eterne, & euer-
lastyng god: I moost entierly be-
seche thy goodnes to graunt me
grace so worthely now to receyue
this holy sacred body and blessyd
blode of my swete sauour Iesu
Christe: that I may therby deser-
ue to haue full remission and for-
gyuenes of all my synnes, and to
be replete and fultylled with thy
holy spirit, and to haue thy peace.
For thou alone art my lord, thou

only my god/and non other, thou
lozde the entiere and inward loue
of my hart/the true quietude and
sure rest of my mynde, & the whole
desyre of my soule. Whose glozy=
ouse impery and gouernaunce re=
mayneth, perfectly abydeth, cōty=
nueth, and indureth for euermore,
worlde without ende. Amen,

M I swete lord god, father of Ex eode.
heuy n, the fountayne, well
and spryng of all bountie & good=
nes/ that moued of thy moost py=
teouse mercy: woldest vouchesafe
that thyn owne sonne our sauour
Jesu Chyste: shulde descende and
come down (for vs & for our sake)
vnto this wretched worlde / and
here take fleshe and bloode of the
blessyd virgyn his mother Mary;
and therin (for vs) to susteyne, suf=
fre, and bere our myseryes, moost
bytter passyon, intollerable and
greuous payns, and moost cruell

and mooste shamefull dethe, I beseeche the, lord, graunt me that grace that I may dayly worshype the, glorify the/ and with all the intēt and wyll of my hart: I may laude & prayse the. And that thou good lord, neuer leue ne forsake me/ thy poore and wretched seruaunt: but (of thy depe and great mercy) thou clerely forgyue and forget all my synnes. So that in clene hart and chaste body I may be able to serue the alone / my lord eterne/ everlasting / lyuynge / and very God omnipotent. Amen.

Myne owne swete lord & saviour Iesu, very essenciall sonne of almyghty God / that (of thy profound & depe mercy, by the wyll of thy eterne father, & by the workynge of the holy ghost (haste by thy passion and deth, quykened and redeemed the world. I beseeche moost lowly thy holy grace/

In the honour of this thy holy sa-
cred body & blessed blode, whiche
I vnworthy wretch presume to
receyue for the welthe of my soule
that þ wilt vouchsafe to perdo my
boldenes, and to deliuer me quyte
from all iniquities/offenses / & all
maner of euyls: whereby in any
tymes I haue or may any tyme he
reafter offend or displease thy gra-
cious goodnes. And thou (good
lord) make me euer obedient vnto
thy wyll and commaundement.
And þ thou neuer suffre me (swete
lorde) to be perpetually departed
from the my swete lord & sauyour
Jesu Chyste, that w the father &
with the holy ghoſte lyueſte and
reygneſt very ſelfe ſame eſſenciall
god/world without ende. Amen.

O Souerayn lord & sauyour
Jesu/although I (most vn-
worthy wretch) now here do acce-
de, presume & approche vnto this
worthy sacrament of thy mooste

precious body and bloode: yet I
beseeche thy merciful goodnes it
neuer be vnto me condemnacion
and iudgement: but vnto the pro-
fyte and auayle of the eterne and
euerlastyng saluacion and helthe
of both my soule & body. Amen.

O Moost benygne & louynge
lorde, how vyle, how wret-
ched, and vnworthy am I to re-
ceyue so worthy a lorde, so royall a
prynce, so myghty a kynge, so no-
ble an Emperour into so poore a
coylshe, not worthy to be called an
house, & so ferre out of good gar-
nysh and due apparell: Surely
moche and very moche, and moost
vnworthy am I thereunto. But
gracious lord I beseeche thy good-
nes that perfectly hast create and
made all this worlde of nought, &
with payne infynite repayred our
mortalte, Create and make now
in

In me a newe hart, and repayze, or
rather new frame agayne and fa-
cion my hous, & adorne/ appareyll
garnyshe/and dresse or fornishe
it so as best may become or beseme
thy maiesty / and best maye please
thy gentyll hart. And of thy moost
large and lyberall boūtye: vouch-
safe(good lord)to receyue my wyll
mynde/intent/and desyre, whiche
(as here befoze thy goodly ptesen-
ce I affirme & confesse)is to recey-
ue the worthely & accordynge vn-
to thy wyll and pleasure/vnto the
whiche I wholly yelde/ recomen-
de/& betake my selfe harte/mynd/
and wyll/soule,& body. Not onely
nowe for this present tyme: but
also for all tymes for euermore.

Amen.

CA lytle befoze your comu-
nion / a prayer.

O Lyuely fleshe and blood of
my lounge lord Iesu / the
H.

reuyuer & qupykenet of my dethe.
O precyouse foode immoztall/the
nourysshert & standerde of my lyfe.
O very matter of my beatitude &
blessednes. O fulfyller and whole
contentacion of all my desyres: I
beseeche thy goodnes so worke in
me thy grace: that by the recey-
uyng of this glorious sacramen-
te I may be transformed & chaun-
ged in to the (lord) thy selfe / and
that I may lyue in the / repause &
rest in the / loue the, lord, alone/
and that I maye thynke vpon the
alone / & thou alone to be sole ob-
iecte spirituall of all my wyttes / &
is to say / that I may haue no ma-
ner of delectacion nor pleasure to
her ke or here any thyng: but one-
ly the. Nor any thyng to se or be-
holde: but the alone. Nothyng to
synell: but onely thy spirite / no-
thyng to taste: but onely thy swe-
tenes, ne euer any thyng to touch,

In pleasure: but the, lord, alone. Be
thou (good lord) alone y^e whole bo-
ke of all my study & lernynge, and
y^e table of all my fode o^r fedynge.
The bed also, o^r y^e couche of all my
rest & slepyng. And be thou (good
lord) y^e closet, arcke, chest, coffer, &
casket of all my Juels, treasure &
ryches. Let, good lord, all my who-
le fayth & beieue be in y^e alone. All
my full hope & truste in the onely.
And (in the allo alone) all myne af-
fectiō, loue, & desyre. In the, lord,
the pfecte tranquyltye & rest of all
my hart & mynd. And fynally, go-
od lord, let the whole trāsfornaciō
& full exchaunge of bothe my soule
& bodye be all in the. Se y^e the mo-
ze often here (by thy grace) I recey-
ue the in this blessyd sacramente:
the moze fully and surely I maye
(in euerlastyng blysse) possede, and
wholy inioye the my swete iorde
Jesu, that with god the father, &

to the holy ghost dost lyue & reigne
very god for euermore. Amen.

✠ Domine secundum actum
meum noli me iudicare .ac.

Good lord, do not iudge me af-
ter or accordeinge vnto myne acte,
workyng, or dede. For nothyng
haue I done, worthy and accepta-
ble in thy cōspecte and syght. And
therfore I most lowly beseeche thy
maiesty that thou lord god wol-
dest put away myne iniquite and
wyckednes. Wash and cleanse me
lord god from heuyl from my-
ne vnrigh wysnes and all defau-
tes, & make me clene frome all my
synne & trespass. For I haue tres-
passed and synned vnto the good
lord alone. And therfor, as I sayd
byfore, I beseeche thy maiesty that
thou very God wylt put away
myne iniquite and wyckednes / &
supply, lord, all thynges I myght
by any meanes, promote me vnto

this holy myſtery. Amen.

Thyle very god & very man/
and bleſſyd euer muſt thou Ex cano-
ne
be, moost holy fleſſhe & ſacred blod
of Chriſte my ſauy our Jeſu/ vnto
me aboue all thinges moost hygh
ſweetenes/ moost delectable pleaſu-
re, and mooste ſingular comfort.
Be, good lord, vnto me both gyde
and way/ fode / and lyfe vnto the
remedy of euerlaſtyng lyfe. Amē.

✠ In nomine patris / et fi-
lii/et ſpiritus ſancti.

Amen. And ſo re-
ceyue our
lord.

✠
Take good hede howe ye ta-
ke in the hoſte. For many
done full rudely behaue them ſelfe
therin. Some done catche y^e hoost
& ſnatche it out of the preſtes han-
de with they^r tethe haſtely, and ſo
¶ iii.

gnaue & chewe it as comune meat,
but do not you so. Come therunto
reuerently and dzedefully, and w
sobrenes. Whan the pzeeste dothe
put the hooste into your mouthe:
open it well, and take the hooste
vpō your tonge, and holde it styll
a whyle, and than it wyl relent/ &
so you may fold it in your mouthe
with your tongue, and receyue it
down with as litle bysuse of your
tethe as you conueniently maye.
And yf by chaunce the hooste do
stykke and cleue vnto the rouse of
your mouth: be not troubled ther-
with: but take pacience, and suffre
a lytle whyle, & thā may you lygh-
tely remoue it with your tongue/
without any daunger. Than with
good deliberacion take the chales
& drynke after the custome whiche
custome is in many places to stād
vp to drynke, whiche thyng sure-
ly I do prayse very moche, for that

is done in signe and token that no
reuerence shuld be done nor gyue
vnto þe drynke, for it is no parte
of the sacrament. And it is not re-
quyred that you shuld drynke any
thyng at all thereunto, for that
drynke is taken onely to bynge
downe the hooſte wholy and clene
into the stomake, and therefore it
forſeth not what lycour you dryn-
ke, but þe custume is (for the ho-
nour of the sacrament) to drynke
wyne. For þe loue of our lord (good
deuoute chriſtians) I beſeche you
take no hede vnto theſe new here-
tykes that done moue the ſymple
people to requyre to haue, & to re-
ceyue the ſacrament in bothe four-
mes & kyndnes, that is to ſaye / of
bread and wyne as the pꝛeſt doth.
But good people I praye you be-
leue ſtedfaſtly that in the laſt par-
te that you maye perceyue of the
hooſte ſacred : is the very quicke

body & soule of our sauyour Iesu
god and man. And a quicke body
(you knowe well) is not without
both quicke fleshe & quicke blode,
so that in receyuyng that sacred
hoost oz any part thereof: you be-
rely receyue both the body & soule/
all the quicke fleshe, and all the
quicke blode of our sauyour Iesu.
and the very selfe same fleshe and
blode that was offered vpon the
crosse foꝛ our redemption. And so
don: you receyue y^e same y^e the prest
in the masse dothe receyue at the
aulter and he none other, neyther
moze oz lesse than you do: but that
he doth there consecrate & receyue
in bothe the fourmes: because he
doth there repꝛesent the persone of
Chꝛiste, and doth there minstre &
make that oblacion sacrifice & of-
ferynge not foꝛ hym selfe alone:
but foꝛ all Christianes, as Chꝛiste
dyd. Not wistondyng yf the same

preste shulde an other tyme out of
masse be communed & houseled as
you be: he shuld receyue as you do
and none other than you do.

And thus I pray you be con-
tent for this mater, and forthwith
after your communicō: do not you
as many do: renne forth & make
haste vnto bzekefaste or dyner, or
vnto bodyly recreaciō: but rather
gyue some thanks vnto our lord,
as becommeth a good Christian.

A prayer to be sayd unmedia-
tely after your communicō
and houselynge.

In moost hūble, moost lowly ^{Et missa}
and most hartty loupnge ma^{ale}
ner / with moost due reuerence I
thanke the good lord moost holy
father eterne & euerlastynge God:
that by the bountye of thy mercy-
full grace woldest vouchsafe thus
to refreshe and fede me with the
bzeade of lyfe, the holy sacred body,

H. v.

& pꛛecyous blode of thy sonne our
loꛛde god & sauour Iesu Chꛛiste.
And I beseeche thyne infinite pꛛe-
cise goodnes: that this most high
and holy sacrament of our saluaci-
on that I most vnwoꛛthy wꛛetche
and moost vyle caytife haue nowe
receyued: come neuer hereafter in
iudgement & condempnacion vn-
to me foꛛ myne euyl merites & de-
seruynge: but rather (good loꛛde)
it may come vnto the pꛛofyte and
comfoꛛte of my body, and vnto the
saluacion and helthe of my soule
vnto the lyfe euerlastyng. Amen.

CAn other pꛛayer foꛛ the
same tyme.

Most swete loꛛd & sauour
Iesu, I beseeche thy grace
foꛛ yꝛ vertue & in the honour of thy
moost holy body and blessyd blo-
de: whiche (althoughe moche vn-
woꛛthy) I haue here now receyued
graunt and gyue me the inwarde

swetenes of thy charitie / whole &
vnfayned loue of all good persōs,
spirituall myght and strengthe in
all temptacions, purity of harte, &
clennes of cōscience, and in all my
conuersacyon of lyfe: suche Chri-
stiane disciplyne / good maners / &
behauours: as may auoyd all ac-
tyue sklaunder & occasion gyue.
And also to be vnto all p̄sons exā-
ple of good edificaciō. So þ̄ by thy
gracyouse guydynge and gouer-
naunce: I maye go forwarde and
increace in thy religion, with per-
seuerant constancy, accordynge
vnto that state & degre that thou
(good lord) haste called me vnto.
Amen.

CA deuoute prayer / moche vsed
vnto this sacrament, with the
Englyshe after the La-
tine.

CThe Atheme.

O Sacrum conuiuium, in quo
Christus sumitur, recolitur
memoria passionis eius, mens im-
pletur gracia. Et future glorie
nobis pignus datur. Alleluia.

That is to meane

O Meruelouse solempne and
holy sacred feest, in þe whiche
feest our lord and sauour Christe
is receyued. The memozy and re-
membzaunce of his passion: is re-
newed & called vnto mynde. Our
soule/harte/ and mynde is replete
and fulfylled with grace and com-
fort. And the pledge and earnest to-
ken of the glozy ande uerlastyng
ioye & blysse to come: is vnto vs
gyuē and delyuered.

Alleluya.

This Hebrew worde Alleluya
of foure syllables in sowne and spea-
kyng: is as moche to meane as
though you sayd in Englysh: All
you people that ben here pꝛesente

laude & prayse your creatour and
maker.

¶ The versicle.

✠ Panem de celo prestitisti eis.

Thou hast gyue (good lord) vi-
to thy people this breade frome
heuy.

¶ The responce or answere.

✠ Omne delectamentum in se-
habentem. Alleluya.

And this breade hathe in it selfe
all delectament and pleasure.

¶ Oramus.

✠ Praye we or lett vs praye.

¶ The collecte.

DEus qui nobis sub sacra-
mento mirabili passionis
tue memoriã reliquisti, tribue que-
sumus: ita nos corporis & sangui-
nis tui sacra misteria venerari, vt
redemptionis tue fructum in no-
bis iugiter sentiamus / qui viuís
et regnas deus. Per omnia secula
seculorum. Amen.

That is to meane.

O God lord & sauyour Iesu,
vnder this meruelous sa-
crament hast left vnto vs the me-
mozy & remembzaunce of thy pas-
sion. Graunt vnto vs (we beseeche
the) so to honour & worshyppe the
holy sacred misteryes of thy bles-
syd bodye & blode, that we therby
may cōtynually vnderstande, per-
ceyue and fele in vs / the fruite / &
effecte / the pzoofte / and auayle of
thy redemptyon lord / that lyuest
and reignest with god the father /
in the vnitie of the holy ghost, ve-
ry selfe same essenciall god, by all
wozldes of wozldes. Amen.

A lesson for your masse tyme
whan you be not communed
oz houseled.

You muste nowe remembze:
that (as is sayd befoze) euery
pzepte in the masse, dothe repzezent
and vse: the person / and offyce of

Christe/and doth in the same masse
make oblaciō and offer the holy
sacrament / not for hym selfe alone/
but also for all faythfull Chry-
stians. And therfor euery deuoute
louer of Christ, in cleane lyue/coue-
tynge/despyngge / and wysshyngge
with seruoure of hart and mynde/
to receyue there with the p̄ste in
euery masse the same sacramente:
shall(doutles) receyue a greate ef-
fecte and vertue theroff. Wherfore
it may be for you moche meritoꝝ-
ous/ & p̄ofytable: so (in the masse
tyme / and specially towarde the
Agnus) to p̄pare/ ordeyne/and
dyspose your selfe/with affectiō of
hart/ to desyre & deuociō of mynd,
& with ȳ charyte & loue of all your
whole soule vnto your lord & sa-
uour:as thoughe you shuld at ȳ
same masse be actually cōmured
and houseled with the p̄ste.

A prayer for the same purpose.

Oratio
doctoris
Ardar
pro com-
muniōne
spirituali

O Most swete lord and sauy-
our Iesu, thou knowest wel
that I moche do couete, and with
all my harte / haue greate desyre
now to receyue this blessed sacra-
ment. And wolde to god that (ac-
cor dyng vnto my wyshe, and de-
syre) I were (vnto thy pleasure &
in thy syght) so well disposed in my
soule: y now at this tyme / and eue-
ry day. And (if it myght cōueniēt-
ly be) many tymes in the day: I
myght be able worthely to receyue
it. But, lord, Thou knowest what
I am, thou dost se and beholde my
hart / my hole desyre of mynde &
soule / is openly sprade and knowē
before thy face / yet, good lord, I
beseeche the gracious bountie and
infinite goodnes, graunt me this
one peticyon / that is, that I maye
(nowe at this tyme / and in euery
masse, receyue spiritually in to my
soule / some effecte & vertue of this
meruelous

maruelouse misterie . And so to be
parteyner of þe same / that my hart
maye perceyue & fele the sweteness
of thy godly p̄sēce . And that my
soule : all enflamed & fyc̄red with
desyre and deuocion / may swetly
bzene in thy loue . And so (without
wastyng) to remayne contynually
and to byde / reste and dwell / with
thee and in thee for euermore . For
thou alone, good lord, art my lord
and my loue, my comfort & helth,
my lust and my lyfe, my very god,
and moost swete soueraigne sauy-
our Iesu Chyste / that lyest and
reignest with god the father in the
vnitie of the holy ghost euer with
them one god : by all worldes of
worldes . Amen.

C Fins. An ende.

Ishalbe meritorious for
you to recomende your fren-
des quicke and deed vnto your
p̄ayers / to haue communion, and

A.

to be partakers with you / at the
wyll of god / as you wold be with
them. And so (in word, or in mynde)
to recounte them by orde / after
suche fourme as we shewed you /
set forth in the golde pyssle.

The ghostly chyld.

Sy: I thanke you for all your
charitable labours with me. And
yf it please you, sy, I wyl put this
vnto pryncyng as I dyd your to-
ther leison: that moo persons may
haue comfort therby.

The ghostly father.

Sonne I pray you so do. And
here ben.ii. Alphabetes or crosse-
rowes, & a pretty pyssle: all of my
translacio, I pray you rede theym
and (yf you wyl) put theym forthe
withall. And our lord god, and
moost swete sauiour Iesu wyl re-
warde you who euer blesse you, &
sende you the grace of perseuerau-
ce in his seruice and holy
loue, Amen.

The Crosse rowe:

oz A.B.C.

Where done foloweth two opuscles oz small werks of saynt Bonauenture/ moche necessarie & pꝛofytable vnto all chꝛistiāns specyally vnto religyous persons, put in to Englyshe by a brother of Syon Rychard whytforde.

Alphabetum religiosorum.

A lytle werke of many pꝛety & deuoute lessons/ set forth by saynt Bonauēture, after the oꝛdꝛe of the Alphabet/ that is to say/ after the letters of the crosse rowe/ oz A.B.C.

Amite.

A Mitte / in latyn/ is Amite/ oz loue in Englyshe/ which is a thyng necessarye / not onely vnto religious persones, but also

A u.

vnto all chꝛistianes and commaū-
ded of almyghty god : cheſely to be
had vnto hym ſelfe, and ſecondary
vnto the neyghboure / wherebpon
all lawe and lernynge doth hang
as in thē cōprehended & cōteyned /
foꝝ by the depe cōſyderaciō therof
euery perſone maye take occaſyon
to haue hym ſelfe in due garde &
warenes, that he do not offende /
and to kepe hym ſelfe ſole & cloſſe /
without deſyre of pꝛayſe oꝝ repu-
tacion / but rather content to be ſet
at noughte / wherin ſhall be moꝝe
ſoule helth / than to be in fauoure
of people.

Benignite and beniuolence.
By the ſoꝛelayde conſydera-
cion / doth aꝛyſe benignite &
beniuolence / ſo ꝑ the perſone ſhall
vnto all other in god & foꝝ hym, be
gētle / beningne & curteys / kynde /
louynge and charitable, & vnto no
pſone ouer greuouſ ne cōberouſ.

C Custody.

Custody of harte doth than
folowe that is to say / close
keping of the mynde from all wa=
uerynge / voyde & vayne though=
tes. And lykwyse the mouthe fro=
me all voyde speche and ydle wo=
des : so also of all the .v. wyttes
heryng / seyng / smellyng / tastyng
and touchyng / all to be subdued &
gouerned vnder the rygur of disci=
pline and religious behauiour.

D Diligence.

Diligence than is moche pro=
fyttable in all maner of out
ward werkes / aswell in diuine ser=
uyce / as in bodyly labours: neuer
to be ydle / but euery where to be
occupied / & yet loue well solytude
to be alone and to kepe sylence with
graunte / for so maye a persone ly=
ue in quietude and rest / & in moost
clene conscience.

E Election.

I iii.

Lectyon here vnto is necessary / that is to saye, þat a person do electe / and chuse some certeyne exercyse (by syde duete) wherein they may be occupied of continuance / and that alwaye for the comune welthe & profyte / and not vnto propre, or selfe auantage or pleasure but rather to affecte and desyre pouerte, to lyue with a lyttell in scarcyte without murmure or gruge agayne them that vsted plenty.

Flyght.

Flyght then doth well, foloweth this appoyntment, that is to saye, to fle & auoyde the company of all maner of suche persones as shuld be contraryous vnto that appoynted exercyse / for no person maye both serue god & the worlde / ne be occupied in thynges contrarye and heuenly.

Grauite.

O Raryte is a behauioure in
a person, in wordes, lokes/
countenaunce, in gesture, & suche o-
ther disciplines, which is a meane
betwene lychtnes, watones, folys-
shenes, roughnes, cruelte, rudenes
lummyng/lowzyng/elusky shyns/
and such other: for graunte causeth
euer a person to seme wyse/ sadde/
well manered/constant/ and fayth-
full; and moche dothe edifye the
neighbour/so it perseuer and con-
tinue as well in prosperite as in
aduersyte/aswell in welth as in
woe/in payne aswell as in pleasu-
re, and euer to praye & thanke our
lozde/as well for the one as for the
other / knowynge and beleuyng
that he accordyng vnto right iud-
gement/doth alway dispence/my-
nyster and dispoie vnto all maner
of persons/without parcialite vnto
the beste.

Humilite.

I iiii.

Luce. xiiii.
et. viii.

Humilite maye well be toy-
led vnto grauite; for þe me-
ke perione (the gossell to wytnes)
dothe obteyne and get grace & fa-
uour both of god and man / & doth
moost valiauntly chase and put to
flyght the ghostly enemy / auoyde
all synne / & mooste surely perseuer
in all maner of vertue.

Intencion.

mathes.
vi. c

Intende well / meane well /
purpose well: and you maye
be sure to be rewarded well / for e-
uery acte / werke or dede of man /
is iudged after his intent: for yf þe
intencio (sayth the gossell) be sym-
ple and without deceyte in wyll &
knowledge / than is all the werke
pleasaunte and meritoꝝpous. And
contrary / yf the intent be bycꝝate
& blemysshed / than is all the wer-
ke after the same maner: for our
loꝝd beholdeth / pōdered and wey-
ety the intent of the hart & mynde,

and he loueth moche the pure/cle-
ne/ synple and iuste persones.

Knowledge.

Nowe god by ryght fayth/
know thy selfe / by due exa-
minacion / by iust iudgement and
ryght condempnacyon / know thy
neygbour / by loue / kyndnes and
charity. For charitic: of euery per-
sone doth euer iudge y best / know
thy frende / and knowe thy foo:
iudge no persone to be thy foo or
enemye / but hym that doth consay
le (entyce or moue the vnto synn or
els that doth flater the and fauour
thy default . And thynke thou tho-
se persones thy beste frendes that
be moost playn w the / and redy to
reforme in the that is amysse. And
beleue thou that they done moost
profyte the: that done moost noye
the / oppresse and kepe the vnder /
and then yf thou sauour of the spi-
rite and taste well howe swete the

I v.

poke is of our lord, þ̄ shalt by thy
exercise obteyne moost ghostly pa-
cience and meritorious profyt.

¶ Labour.

Job. v. 6
Judith.
v. ii. 30
Eccl. 10
xxiii. d

Labour here muste by our
lyfe. For mā (sayth scriptu-
re) is bound to labour, & the bynde to
flye. By labour, payne, penaunce,
& by many tribulacions haue all
faythfull persons passed this lyfe.
And by them onely / we muste en-
tre the kyngedome of heuen: and
contrary ydlenes / ease and pleasu-
re in honour and delycacy: dothe
teache a man moch myschewe and
euyl, and byngeth him at the last
vnto the pyt of perdyccion.

¶ Mercy.

Merche is þ̄ mercy of our lord
de/shewed vnto mā in ma-
ny sondry wyse / & among all other
specially vnto them that haue the
spyte of pouerte / that is to saye /
a determyne wyll and mynde to

be poze for the loue of god. And be
boyde as well of all honours and
hyghe rowme and degree: as of
ryches & worldely goodes/ for pa-
uerte byngeth a persone vnto me-
kenes / and the other byngeth
hym (by intycement and suggestiō
of the enemy (to clymbe on hyght/
to the intent and ende that he may
fall farre and be soze hurte. Take
and accounte pouerte therfore as
a greate gyfte of the mercy of god,
& who so euer duly doth gyue thā-
kes for þe lytle gyftes: shall mercy-
fully deserue to haue great gyftes.

¶ Noy aunce.

Neuer shulde a very christi-
ane noye or hurt/ne yet de-
spyle any persone/ but rather (lythe
by the gospel we be bounde to loue Luc. vi. 27
our enemyes) we muste be soze for
the noyaunce/ hurt and trouble of
any person/ & cōfort them in all we
may/ or els shall we be accounted

as dysdeyners of other persones/
extollynge oꝝ exaltynge and pre-
ferryng our selfe.

Oblacyon.

Offre thy hart wholly vnto
our lord. For that oblacyon
is vnto hym acceptable and plea-
saunte.

✠ *Da mihi cor tuū & sufficit mihi.*

Geue vnto me (saythe he) thyne
harte/ & that suffyleth / contenteth
and is ynoughe for me. Spende
therfore thy tyme with hym in his
seruice/ and iudge and thynke no-
thyng moze pꝛecyous then tyme/
wherin we maye here meryte & de-
serue to be where our tresure is/ &
our hart shuld be that is in blysse.
Offre thē thy selfe for his sake vn-
to all persones/ gentle/ kynde, and
curteys. And (asmoche as maye be
conuenient) cōpenable/ referryng
euer & applynge all that is good:
vnto our lord/ and in all thynges

folowe counseyle with delyberaciō.

C Pleasure.

D Andze and weye in euery
thyng the pleasure of our
lozd/that is to meane/that in eue-
ry werke oꝛ dede we shulde fyꝛste
consyde / and weye in conscience:
whether that dede shulde please
hym oꝛ no / and than neuer (foꝛ fa-
uour ne fere) to do contrary vnto
the conscience. And yf any doubt
be in conscience: we must then leue
the werks, foꝛ the tyme, and resoꝛ-
te & haue recourse other vnto holy
scrypture / oꝛ els vnto the determi-
nacyō of the church / oꝛ at the leste
vnto sure / wyle and lerned coun-
seyle, specially of our pꝛelate oꝛ cu-
rate . And neuer shulde we truste
syngulerly vnto our selfe / ne leyne
vnto our owne wyttes / we shulde
accustome our selfe to seme dumbe
rather than to speake, & to be moꝛe
gladde to lerne then to teache: to

be reformed: then to refoyme / & to
hyde secreete as an vnknownen per-
sone : rather than to shewe our
selfe, and appere outwarde after
our owne propre estymacyon, and
of deceyueable oppynyon.

¶ Quyetude.

Quyetude & rest of mynd: is
a great forderer of all ma-
ner of vertues, we shulde therfore
study to quench all yre, & to repressle
all hasty passiōs: as well i wordes
signes, tokens, countenaūce & be-
hauyoure, as in outwarde dedes.
And neuer shuld we take vpon vs
to iudge, or to be busy, or to medle
with other folkes maters, special-
ly that nothyng done apperteyne
or bylōg vnto vs. For the cōmune
puerbe is. In lytyll medlyng is
moch rest. So thā we shuld ueuer
gyue occasion of vnreste, but ra-
ther study by ientle wordes: to ap-
pese euery occasiō gyue for a swete

*Ecclesi.
vi. a*

And gentle woꝛde (saythe the wyse
man) slaketh yꝛe, and multiplyeth,
and makethe frendes / yet shulde
we not vitterly flye and aboyde oc-
cayon of vnreste gyuen vnto vs/
as rebuke persecucyon, and suche
other troubles: but rather shulde
we oꝛdꝛe our selfe vnto pacience,
foꝛ so (without synne) to folowe the
communyc maner, and to auoyde
all syngularite: shall we best edify
and buylde loue and charite, & co-
me vnto perfectiō, and of all thyn-
ges: vnto quyetude of mynde: a-
uayleth moch the clenness of cōsci-
ence. Foꝛ if we do wel our duety in
due tyme: our cōscience shalbe the
moze lyght, & our hart careles, &
mery, and we so quyet in mynde.

¶ Rekenynge.

Beturning oftymes, and ha-
uyng recourse vnto the in-
ward parties of our hart: we shuld
(at y^e lest) ones in the Day recount,

and make rekenyng with our lord
and cōsydye how we spend y^e tyme:
that by the temptation of the ene-
my / and by our owne fraylte and
neglygency, specially in leauynge
open our dozes & wyndowes, that
is to saye, our senses and wyttes,
we royle not about ne wander oz
walke amouge the bayne pleasu-
res and varyaunt desyres of the
woylde. And that we suffre not su-
che ghestes to entre by our sayde
wyndowes & dozes, into the cham-
bre of our mynde: that shuld noye
vs, & by ryght loth, without byo-
lence and extreme labour, to de-
parte. To byde therefoz with our
lord in the secrecye of sylence, and
in pꝛecyse contynence of our sayde
wyttes: is a great surety and redy-
nes foꝛ our sayd dayly rekenyng
and accompte. The Enlyshe pꝛo-
uerbe saythe. Ofte rekenyng hol-
deth longe fellowsheppe.

¶ Sob.

C Sobryete.

Sobryete oꝝ sobzenes: is pꝛo-
pꝛely a due temperaunce in
meate and dꝛynke, and oftymes it
is taken foꝛ a moderacion, a due
meane & discrecyō in all other thyn-
ges, & therfoꝛe it is necessary foꝛ all
chꝛistians, specyally religyous per-
sōes þ̄ must (by theyꝛ oꝛdynaūce) e-
uer take in fedynge rather som what
to lytle, thā any thynge to moche,
& also to be moderate, in aray, pꝛo-
updent, ware, and wylse in woꝛdes,
honest in maners, and all behauy-
oure, sadde and charytable in con-
seyle. Strong in aduersyte, drede-
full in pꝛospertye, meke, lowly &
pacyent: in contuinely, rebukes &
vꝑbꝛaydes, in sorowe delectyon &
despectes: cherefull and tractable.
And in all woꝛkes, sobze, dyscrete
and moderate.

C Tymorouse.

℞.

Tymorate/oz as communely
 is sayde) tymorouse : is as
 moch to say as dzedefull & ferefull
 to offend. Job the symple & dzedefull
 person/and of hygh perfecty-
 on was (not withstandynge) in all
 his werkes dzedefull . How moche
 moze than shuld it bccome oz byse-
 me vs that ben frayle persones: to
 be dzedefull/and euer in fere to of-
 fend our lord in the lest neglygēcy/
 offence oz defaut/and neuer to pre-
 sume vpo any good dede: ne yet to
 despayre for any euyl oz synfull
 dede. The begynnynge of all wys-
 dome: is the dzedede of god, and in al
 our lyfe (after the wyle man) shuld
 we be dzedefull . For he that dze-
 deth god (sayth he) shal at his ende
 haue good passage . For the dze-
 de of god cause the vs to fle and a-
 uoyde synne/and moche helpeth &
 forthereth y euery good dede may
 be done with due circumstaunce/

Prouer.
 xix c 7
 Eccle. i b
 Eccle. i. b
 Prouer.
 xv.

& so be meritorious. The dyedest.
persone wyll suffre & take peyne to
please our lord / and so shall the
thyng that seemed very harde in
the begynnyng: wax (in processe of
tyme) lyght / easy and pleasaunt, for
all peyne and trouble: taken and
blessed for the kyngdome of heuen /
is of great comfort and gladnes.

Chauntage.

Utilyte, profite or chaunte-
ge, is to sell or to chaunge a
thyng of small pryce, for a thyng
of great pryce. Or contrary, to bye
for lytell, & is moche worth. The
state of perfectyon (in this lyfe) is
moche worthe / but heuen is moze
worthe. Our lord & sauyour ther-
fore counseyled / & aduysed a person
to forsake & sel all his worldly goo-
des to come here vnto the lyfe of
perfection. And after he shulde
also haue for them, the treasure of
heuen. And yf a man haue no goo-

Math.
xix. 6

Mathew.
x. d

des to sell: yet may he bye heuē for
a cup of cold water. An happy bar-
gayn maketh he that for loue alo-
ne: doth bye our lord and sauour
Jesu, that by his crosse, bytter pas-
syon & deth: bought all the worlde.
Here you maye le moche gaynes &
greate auantage. Who wyll now
forlake this bargayne: surely none
that is wyse, happy or gracious,
than gyue thy seife man wholly
for hym that gaue hym selfe whol-
ly for the.

¶ Xpe. Chyste.

Xpē: is a worde of the Greke
tonge and wyten commu-
nely in Latyn with the Greke let-
ters: as thus: Xps, Christ. For this
letter, X, with them, is with vs, Ch
and this letter, P, with them: is W
vs, K, the other letters ben with
vs and them in lyke both in forme
and sounde. Chyste in our tonge
is as moche to saye, as a person

oynted. And bycause we in our
baptisme be oynted: we be of Chri-
ste/ called Chrestianes / so that we
shuld of ryghte: dedycate our lyfe
wholy vnto Chryste/ & he shulde be
our very lyfe and our loue. Chryst
shuld be our lesson & our lernyng.
Chryste also our medytacyon and
comunycacyō. Chryste alone our
lucre/ gaynes, profyte and auauun-
tage. Chryste our treasoze/ ryches/
and our whole desyre. Chryste all
our hope and truste. For yf we put
our trust: or any thyng desyre but
Chryst, we shall (sure) be deceyued/
labour in vayne and neuer fynde
rest. Let chryste therfore vnto eue-
ry chrestiaen be all & fynally his me-
ryte/ rest & reward. ¶ **C**ymnes

Y As a letter of the Greke to-
ge and neuer wyrtē in Latyn/
but yet it is wyrtē in the Englyshe
tonge and therfore done we wypte
ymnes after the Englyshe maner

An ympne oꝝ ympnes is as moche
to say, as songe oꝝ songes / laude
oꝝ prayse suche songes specyally
as the churche doth vse in metres
to laude & prayse god / and so done
the angelles and holy sayntes in
heuen. It becomethe therfore e-
uery christyane to laude & prayse
our lord, & to be diligent in his ser-
uyce. And to consydeꝛ what diffe-
rence is betwene the seruyce of god /
& the seruyce of the fleshe / y^e world
and the deuyll. Who so doth synne,
is the bonde seruaunt of synne, and
so felowe vnto the deuyll / and in
the same state (foꝛ the tyme) with
hym. And those that be all worldly
ben seruauntes vnto the worlde,
that is vnto auarice, whiche saynt
Paul called the bondage & thꝛall
seruyce of ydolles. And the carnall
persones ben thꝛalles & bond ser-
uauntes vnto the fleshe, & so done
they seruyce vnto deth, foꝛ y^e fleshe

Jo. viii. d

Col. iii. a

is but woꝝmes meate the corrupci
on of þe bodye/ & yet moze stynkyng
ge/ and lothsom than of any brute
beaste. It is foode of infyrmyte/
the lyfe of synne/ þe lodgyng place
of fendes. It is þe enemy of the spi
rite/ & defoꝝmyth the soule/ destey
neth & blotteth chꝛistiāe disciplyne
and all good maner & behauiour
hyndꝛeth & holdeth backe all ma
ner of vertue. And þe fleshe is vn
reasonable/ so þe by no meanes wyl
it be corrected and baynqueshed
oz ouercom: but only by violence /
cōsydꝛe now what it is to do ser
uice vnto suche a soꝛte. And cōtra
ry the scrupce of god is þe helthe of
the body / the quietude and rest
of the mynde / the confoꝛte of con
science. The pꝛudence and wysdom
of the spirite. The promoter of
vertue. The beaute of the soule/
and the lyfe of heuenly blyss a
dulce swete and pleasaunte ympne

ympne to serue god with/ is (with
a louynge hart) to laude & prayse
hym in euery tribulacyon.

¶ Zachye.

Zache cometh of the Ebze-
re tounge and is by interpreta-
cyon as moche to say as a persone
Innocent/pure/ clene and iuste oz
ryghtwyle. And after some auc-
tours: a persone iustified and ma-
kyng hast/ & Zache: was the pro-
pre name of a persone/that (by the
testymonye of the gospell) for the
great desyre he had to se our sauy-
our: dyd clymbe in to a tree, becau-
se he was of stature very lytle, and
that with great hast and gladnes:
descended and came downe at his
commaundement to receyue hym
into his house/ where (by our saui-
our) he was iustified and rendred
apt vnto y way of saluacion. This
name Zache than dothe well fra-
me and agre vnto euery faythfull

christiane / that by his professyon
shuld be Innocent / pure and cle-
ne / glad by fayth to se and knowe
our lord. And redy with hast and
diligēce to descende & come downe
frome the hyght of secular sciencce:
and of all worldly state. And to re-
ceyue hym in to y^e house of his sou-
le, by truc keepynge of his worde &
commaundement / for vnto suche
persons he promised to come with
the father of heuē & with thē to ma-
ke his mansyō and dwellinge pla-
ce. And after therby to bynge thē
to his owne celestially paleyse / into
the glory of eterne & everlastynge
blysse. Amen.

C The conclusion.

H Et euery faythfull persone
wryte this Alphabete A. B.
C. or crosstowe: in the boke of his
harte as in the boke of lyfe. And e-
uery daye / by day: loke there vpon
and vse the maners / & effecte con-

teyned in the same . For here ben
but fewe wordes / and short lessons
but in mysterye they ben great and
the very way and werkes of per-
fectiō / wherwith euery persō may
outwardely be adozned and gar-
nysshed wth christiāe disciplyne / and
good & godly behauour. And in-
wardly moche / in the herte / & in y^e
mynde be quieted & rested / couey-
ed and broug^{ht} o^r led vnto y^e gro-
unde and begynnynge of all good
perfectiō that is / that a persone
shulde distruste hym selfe. Forsake
hym selfe. Despyse hym selfe. Fro
the whiche grounde he shalbe take
vp / and p^romoted / p^rofecte / and
atteyne to the hyght here of contē-
placion / and spirituall felyng of
our lo^rde god / and moost swete sa-
uyour Iesu / which shall from that
poynte and conclusiō brynge hym
vnto the full perfectione thereof
(that is) vnto hys mooste ioyfull

and blessed presence / whyther he
byynge vs all þe bought vs. Amē.

20 An other alphabete. A . B . C .
Oz crosstowe / in meter of the same
holy saynt Bonauenture / moche
prayed of many deuoute persones
and therefore put into en
glyshe by the same bro-
ther of Syon.

- A 20 Allway loue pouerte / with
byle thinges be content.
B Be also in good woꝝkes : busy
and dilygent.
C Couet nat moch to speake : but
rather to kepe scyence .
D Deme in euery place & tyme : þe
god is in presence .
E Euer loue wel to fast : and glo-
tony to refrayne.
F Feestes for to folowe be lothe :
and them dysdayne.

G Glad be with the gladfull/
 With wepers wepe in dolour;
H Humbyl be with the meke:
 thy betters honour.
I In euery thyng obey/
 namely vnto your prelate.
K Kepe charyte with all persones
 after theyr estate.
L Let your fleshe be kept vnder:
 brought lowe by godly drede.
M Munday your conscience,
 so that you not excede.
N Neuer haue you propretye:
 but naked folowe Chyste.
O Ouerpasse with burthē lyght:
 this worlde with all his myst.
P Pyteously remembre/
 the passyon of thy lord.
Q Quenche onely for his sake:
 the glozy of this worlde.
R Resyste strongly all vyce:
 and praye continually.
S So receyue the sacrament:
 oft and moost reuerently.

T The moeyons of the mynde, re
presse. Ire mitigate.

U Wayne conmunycayon:
Shet clene out of thy gate.

X Xpiste to kepe: couet you moost
meche alone to byde.

y you must (chylde) then/ for his
lake: set all this world asyde.

Z ze le haue vnto his lawe/
with feruent charyte.

A a forgyue you your focs all/
as you forgyuen wold be.

2 receyue here. ii. tytles mo.
ii. pceptes/ for ten.

Loue god and your neyghbour
both: so conclude Est. Amen.

I I N S.

Thus haue we rendred the
Latyn in sentence / after the same
metre/ in maner and measure. If
you lerne perfectly this crosstowe
you may the better spell and do to
gyther/ and so more redply rede.
And fynally (by labour) you may

the rather fele / perceyue & vnder-
stande in þe schole of chryst / þe duety
of a chrystyane / which I besech our
lorde we may do all. Amen.


¶ Valete. your prayers of charyte.
✱ The same wretche of Syon the
sayd Rycharde whytforde.

✱ Thus is ended þe two opuscles /
or small warkes of saynt Bonauē-
ture / & hereafter foloweth a goodly
treatyse: and it is called a notable
lesson / otherwysse it is called the
golden pyssle.

¶ The prologue.

A Good holsome lesson and pro-
fyttable vnto all chrystyanes /
ascrybed vnto saynt Bernarde / &
put among his warkes (I thynke)
by some good man þe wolde it shuld

therby haue the moze authoꝛyte / &
the rather be red & better be boꝛne
awaye. Foꝛ doubtles, it is a good
matter / and edyfycatyue vnto all
them that haue a zeale and cure vn-
to soule helth & desyre of saluacion.
It is called in the title. *Notabile
documentum*: that is to say / a no-
table lesson. And some do call it the
golden pyssle. It foloweth imme-
dyatelly after a lytell werke called:
Formula honeste vite. The forme
and maner of an honest lyfe, oꝛ of
honest lyuyng.

 If you intende to please
god / and wolde obtayne
grace to fulfyll the same:
Two thynges ben vnto
you very necessarye.

The first you must withdraue your
mynde from all woꝛldly and tran-
sytoꝛye thynges / in suche maner

as though you cared not wether
any suche thynges were in this
woꝛlde oꝛ no. The seconde is / that
you gyue and applye your selfe so
wholy to god / and haue your selfe
in such a wayte / that you neuer do,
say / ne thynke / that you knowe /
suppose oꝛ beleue shulde offende
oꝛ displease god / foꝛ by this meane
you maye sonest and moost redely
obteyne and wyne his fauoure &
grace. In all thynges esteeme & ac-
cōpte your self most vyle & synple /
and as very nought in respecte / &
regrade of vertue and thynke / sup-
pose and beleue that all persones
be good / and better than you be /
foꝛ so shall you moche please our
loꝛd . What so euer you se oꝛ seme
to perceyue / in any persone / oꝛ yet
here of any chꝛystiane / take you
none occasyon therin / but rather
ascrybe & applye you all vnto the
best / and thynke oꝛ suppose all is
done

done oꝛ sayd foꝛ a good intente oꝛ
purpose/though it seme contrary.
foꝛ mannes suppocicyons & lyght
iudgementes ben soone & lyghtly
deceyued oꝛ begyled. Displease no
person wyllyngly. He euer speake
cuyll of any person/ though it were
neuer so true that ye saye. foꝛ it is
nat laufull to shewe in confessyon
the vyce oꝛ defaut of any persone/
excepte ye myght nat otherwysse
shewe and declare your owne of-
fence. Speke lytle oꝛ nought vnto
your propre & selfe laude oꝛ prayse/
though it were true/ & vnto your
familyer felowe oꝛ faythfull frēde.
But study to kepe secrete & pryuey
your vertue/ rather thā your vyce.
yet were it a cruell dede foꝛ any p-
sones to defame thē selfe. Be moze
glad to gyue your eare & hearyng
vnto the prayse / rather then vnto
the dysprayse of any pson. And euer
be ware as well of heryng/as spea

kyng of detraccyon. And whan
you speake take good delyberacy-
on / & haue fewe wordes & let those
be true & good / sadly set & wysely
ordred. If any wordes be spoken
vnto you of vyce oꝝ vanyte (as
soone as ye may) breke of & leaue þ
talke oꝝ cōmunicacyon. And euer
retourne & applye your selfe vnto
some appoynted good & godly oc-
cupacion / bodely oꝝ ghostly, yf any
sodayne chaunce fall oꝝ happe vnto
you oꝝ vnto any of youres / leynes
nat lyghtlye there vnto / ne care
moche therfore. If it be of prosper-
yte / reioyce nat moche therein / ne
be ouerglad therof. If it be aduer-
sitye / be nat ouercast oꝝ ouerthrowen
therwith, ne brought to sorowe oꝝ
sadnes / thanke god of all / & let ly-
tell therby. Repute all thynges tra-
nsitory: as of lytell pryce oꝝ value.
Gyue euer most thought and care
vnto those thynges þ may profit &

promote the soule. fle and auoyde
the persones and places of moche
speche / for better is to kepe scylence
than to speke. Kepe the tymes and
places of scylence pꝛecysely / so that
ye speke nat without reasonable &
vnfeyned cause. The tymes of scy=
lence in religyon ben these. From
collacyon vnto the masse be ended
after the houre of terce. From the
first grace in the fraytour / vnto the
ende of the latter grace. And from
the begynnynge of euensong, vnto
grace be ended after souper / or els
Benedicite after the cōmune beuer.
The places of scylence ben the church
and cloustre / the fraytour and the
doxtour / yf you be sclaundꝛed / and
do take occasyon at the defaute or
offence of any pson / then loke well
vpon your selfe / whether you be in
the same defaut sōtyme your selfe /
and than haue compassyon vpon
your bꝛother or syster. If there be

none suche default in you / thynke
berely and beleue there may be / &
than do as (in lyke) , you wolde be
done vnto. And thus (as in a glas)
yeu may se and beholde your selfe.
Grudge nat ne complayne 1 pon
any person for any maner cause / ex
cept you se and perceyue by large
coniecture that you may profite &
edyfy therby. Noether deny nor as
serme your mynde or opppye on
styfly or extremely : but that your
affyrmacyon , denegatiō , or doubt,
be euer powdered with salt / that is
to say / wysdome / discrecyon, and
pacyence . Use nat in any wyse to
mocke / checke or scozne / ne yet to
laugh or smyle but ryght seldome.
And that alway to shewe reuerce
or lounge maner / lyght counte
naunce or loude behaupour becom
meth nat a sad person. Let your cō
municacyon be st. or te & with fewe
psones / alway of vertue lernyng /

or good and chryſtiane edyſycacy-
on / and euer with ſuche warenes,
that no perſone in thynges doubt-
full: maye take any auctoryte of
your wordes or ſentence. Lette all
your paſtyme be ſpended in bodely
laboures / good and pꝛofytable: or
els godly in ſtudy / or (that paſſeth
all) in holy and deuoute prayer.
So that the hert & mynde be occu-
pyed with the ſame you ſpeke. And
whā ſo euer that you praye for any
certayne perſons / remembre theyꝝ
degree, ſtate, and condicyon. For a
foꝛme & oꝛdꝛe of your prayer / this
may be good and a redy waye. To
ſolowe y^e oꝛdꝛe of the. vi. gramma-
tycall caſes. The nominatyue / the
genityue / the datyue / the accuſa-
tyue / the vocatyue and ablatyue.
The nominatyue, that is fyrſte to
praye for your ſelfe / that you may
haue ghoſtlye ſtrengthe and con-
ſtancye / that you nat fall in to any

deedly offence by fraylte . And the
ii. that you may haue right know-
ledge of god by fayth, and of your
selfe by due consyderacyon of your
estate and condycyon / and of the
lawes of god / for your condyte &
continuaunce . And thyrde that
you may haue grace and good wyl
accoꝝdyng vnto the same strenthe
& knowledge / & that hauyng vnto
god a reuerēde dꝛede: you neuer of-
fēde hym i thought / woꝝd noꝝ dede
but ꝑ ye may euer loue him for him
selfe and all his creatures in due
oꝝdꝛe for hym and in hym . The se-
conde is the genityue case . Then
must you pray for your genitours /
your progenitours and parentes /
that is to saye / your fathers, your
mothers spirytuall and carnall: as
your ghostly fathers / oꝝ spirytuall
soueraynes / your godfaders / your
godmothers / poure naturall fa-
ther and mother / your graundfa-

thers and graundmothers / your
brothers and sisters / and all your
kynne . In the thyrde place is the
datyue case. There must you praye
for your benefactours / good doers
of whome you haue receyued any
maner of gyftes spirytuall or tem-
porall vnto the welth of your soule
& body . In the fourth place is the
accusatyue case where you shulde
pray for your enemyes / such psons
as by any meanes haue noyed /
hurt or greued you / cyther ghostly
or bodely / that is to saye / in your
soule or maners by any suggestiō /
intysynge / euyl counseyll or euyl
example . In your fame or good
name / by detraccon / bacbytynge,
or sclaūdering / or yet by familyer
companye . For a person comunely
is reputed and supposed to be of
suche condicyon / as they ben with,
whome he hath conuersacyon and
companye . And for them that haue

hurt your body, eyther by strokes
oz by any other occasion haue hynd-
reded the state & helthe therof. And
lykewyse of your goodes oz pos-
seilys, for all these maner of ene-
mies must you pray / that our lord
god wolde forgyue them, as you
do / and as you forgyue i wolde be:
and that they may come to ryght
charyte and peace. The. v. case is
called the vocatyue: that is to saye
the calling case / where you conue-
niently may call / crye and praye
vnto our lord for all maner of p-
sones that ben out of the state of
grace. Eyther by infydelyte, as
turkes, sarasyns, and suche other /
oz els by erreure as all maner of
heretykes / oz els by any deedlye
synne oz offence to god. Pray for al
these maner of persones that they
may come to þe ryght waye of theyr
saluacyon. In the. vi. & last place,
is þe ablatyue case / where you must

pray for all them that be taken out
of this life / and that dyed or passed
the same lyfe in charyte / and that
nowe haue nede of prayer. In the
which you may kepe a forme of the
same or dre that is befoze / that is to
saye . In stede of the nominatyue,
where you prayed for youre selfe :
you may nowe praye for all those þ
do byde in payne for any defaulte
or offence done by your example or
occalpon . And for the genytyue in
the seconde place / for your paren-
tes and all youre kynne departed
this lyfe. And in þ.iii. place for the
datiue / pray for your benefactours
passed. And for þ accusatyue in the
iiii. place / you may praye for them
that lye in payne for any occalpon
or any example that they gaue vn-
to you . And in the .v. place / for the
vocatyue . Praye for all them
that haue greatest paynes , and
leaste helpe here by the suffrage of

A. v.

prayers. And for the ablatyue in
the. vi. and last place. Pray you for
all soules in general. And that you
may be the more apte to pray / call
thre thynges to your remembraunce/
that is to say, what you haue ben/
what you be, and what you shalbe.
Fyrst by reason of your body: you
were conceyued of the most fylthy
abomynable mater of man/ shame
full to be spoken / ferre more vyle
then the sluch or flyme of the erth/
& after borne a synfull soule / pur-
ged onely by grace. And now (as
vnto the bodye) you ben a mucke
hepe or doughyll more vyle then
any vpon erthe / yf you remembre
what doth yssuedayly & come forth
out of the meates, ben yssues of
your body / & your soule is daylye
in some synne or (at y least) ful lyke
to be. What you shalbe as vnto
your body ye may see in experyence/
wormes meate and erth agayne.

And what shall become of youre
soule / no man in this worlde can
assure you. To remembre than the
ioyes of heuen, and paynes of hell/
and that bothe be infynyte endles/
and without rebate / but both euer
encreasynge and neuer seasynge /
neuer haue ease noz reste / but cuer
contynue and euerlastyng. To re-
membze than (I say) these thynges
may greatlye moue you to haue
your selfe in good a wayte / & study
howe ye may auoyde the one and
and obtayne the tother. Remem-
bryng specyally howe great a losse
it is to lose heuen / and howe vncō-
fortable gaynes, to wynde hell / &
howe sone and how lyghtly eyther
of them may be gotten or lost. Whā
any thyng than of aduersyte/hurt,
or displeasure fortune or fall vnto
you/thynke than or ymagyne that
if you were in hell/you shuld haue
the same displeasure & many worse

And so to auoyde those, you shall
here(the better)suffre/and for our
lorde the moze pacyentlye bere all
these that nowe be present or may
come hereafter. And i lyke maner/
if any good prosperyte or pleasure
happc or come vnto you : thynke
then that if you were in heuen/you
shulde haue that pleasure & many
moze excellent ioyes. And so for the
feruent desyre of those ioyes / you
shall set lytell by any worldly com
fort or pleasure. A good contempla
cyon therfore maye it be vnto you
in feestes of holy sayntes(you may
in one englysshe Martpyloge bre
uely se the lyues of many sayntes
for euery day in the yere)to thynke
& recozde howe great paynes they
suffred here for y loue of our lorde/
and howe short they were / & howe
sone passed/and then agayne howe
merueylous rewarde they had ther
fore in ioye and blysse everlastyng.

So the troubles and toymentes of
good persons ben sone and shortly
gone and ended. And the ioyes &
and pleasures of synfull persones
done soone fade and flye for euer.
The good persons for theyr trou-
bles suffred here vppon erthe /
done gette and wyne eterne and
euerlastyng gloze. Whiche the
euill synfull persons done lose. And
contrary the euill and synfull per-
sones / for theyr ioye and pleasures
here / done obteyne by exchaunge e-
terne and euerlastyng shame and
rebuke / with payne & wo vnspea-
ble. Whan so euer that you ben
disposed to sluggishnes, or to be
drowlye / remysse in prayer or dull
in deuocyon / than take this lytell
wetke / or some other good treatyse
and rede therein / and euer note wel
the contentes therof, and also what
is ment therby. And yf you be nat
therby deliuered or eased therof /

than shyfte vnto some other werke
oz occupacyon, so þe euer ye auoyde
ydlenes and all vayne pastymes /
which in dede ben lose tymes. And
then remembze that those that nowe
byde in payne, eyther in hell oz yet
in any other place conuenient / for
suche tymes so passed oz losse / had
leuer than all the world / haue such
tyme to redeme theyr paynes by /
as you may haue if you wyl. Tyne
than vnto al persons well occupy-
ed / is very pzeccious and dere. Be
ware well therfore howe you spede
it oz passe it. For you can neuer re-
uoke it noz call it backe / if the tyme
passe you by trouble and veracyō /
thynke they ben happy and gracy-
ous þe ben past this wretched lyfe /
and nowe in blysse / for they shall
neuer haue any suche mysery. And
whan you fele a confozt oz conso-
lacyon spirytual / thanke god ther-
of / and thinke the dampned soules

shall neuer haue any suche pleasure. And thus let this be for your exercise in the daye tyme. At nyght whan you go to rest / first make a count with your selfe, & remembze howe you haue spende or passed y day and tyme that was gyuen you to be bled in vertue / and how that you haue bestowed your thoughtes / your wordes & your werkes. And if you fynde no great thyng amysse : gyue the whole laude and prayse vnto our lord god. And if you perceyue contrarye / that you haue mispended any parte therof / be sozry therfore & beseeche our lord of mercye & forgyuenes / and promyse and verely purpose to make amendes the nexte day. And if you haue oportunitie therupon / it shall be full conuenient for you to be confessed on y nexte morowe. And specially if the mater / done / sayde / or thought by delyberate consent / do

greuouslye wey and worke with a
grudge in your conscience / tha
wolde I aduise you neuer to eate
nor drynke / cyll you be dyscharged
therof / if you may conuenientlye
get a ghostly father. Nowe for a
conclusyon of this werke put be-
fore you / as by case or ymagynacy-
on. ii. large cyties / one full of trou-
ble / turmoyle and myserye, and let
that be hell. The other cytie full of
ioye, gladnes, confort and pleasu-
re / and let that be heuen. Loke wel
on the bothe, for in bothe be many
dwellers & great companye. Then
cast and thynke within your selfe
what thyng here myght so please
you / that you shulde chuse þe worse
cytye, or what thyng shulde dis-
please you on þe other party / wher-
by you shoulde withdraue your
selfe from the vertue that myghte
conuey and byynge you vnto the
other cytye. And whan you haue

studyed well hereupon, & can no-
thyng fynde / I dare well assure
you if you kepe well the p̄ceptes
and counseyles of this lytell lesson/
you shall fynde the ryght waye / for
the holy gheste wyll instructe and
teche you where you be nat suffy-
cyēt of your selfe / so you endeuoyze
and gyue dilygence to bere awaye
and to folowe that here is taught.
Rede it euery weke ones or twyse/
or oftener if you wyll. And where
you profyt gyue thanks, laude &
prayse vnto our lord god & most
swete sauour Iesu Chryste, who
sende you his mercy & grace. Amē.
¶ We haue p̄ynted this golden
pyssle agayne / bycause the other
before, is nat of the trāslacyon nor
edicyon of this auctor.

¶ This was brought vnto me in
englyshe of an olde translacyon/
rughe and rude, and requyred to
amende it. I beseeche you to take

all vnto the best/and praye for the
olde wretched brother of Syon
Rycharde Whytforde.

✱ The ghostly chylde.

✱ Syr I haue nowe done as you
commaunded, and all is in prynt.

20 The ghostly father.

You haue done well chylde,
god rewarde you. But nowe
shall you haue yet an other lesson
most profytable for you, that is/
to make you prest and redy to dye
and departe this lyfe. And howe
you shall nat feare deth/but haue
a dayly exercyse and experyence
therof as foloweth hereatter.

✱ Imprynted by me Iohn Wap-
lande / at London within the
Temple barre/at the sygne
of the blewe Garlande.
Anno. M. D. xxxvii.



A dayly exercyse

and experyence of dethe / ga-
thered and set forth, by a
brother of Syon. Ry-
charde Whyt-
forde.



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¶ Unto the deuout
reders .



Our lord god, & moost
swete sauyour Iesu salu-
tacyon. This lytle tretie,
oz draught of deth, dyd I
wryte moze then .xx. yerres
a go/at the request of the reuerēde
Mother Dame Elizabeth Cybs/
whome Iesu perdon/thē Abbess of
Syon. And by the oft calling bp-
on/and remembzaunce of certeyne
of hyr deuout sisters. And nowe of
late I haue ben compelled (by the
charytable instance and request of
dyuers deuout persones) to wryte
it agayne & agayne. And bycause
that wrytynge vnto me is very te-
dyouse: I thought better to put it
in prync / wherunto I was the ra-
ther moued / that I perceyued by
the prynters: you haue thankfully

taken suche other pooze labours :
as we befoze haue sende forth .

Rede this I pray you ones ouer &
after as you yke it is but very
short:and therfoze haue I not de-
uyded it into chapytours:but only
into.ii.partes . In the fyrst parte
wherof is intreated of the feare / oꝝ
dꝛede of deth to be excluded, exiled,
and vtterly put awaye . In the.ii.
parte is put forth.The dayly exer-
cise and experyence of deth.

Of the dayly exercyse of deth
the fyrst parte, whiche is of the
feare oꝝ dꝛede of deth/to be
excluded, exyled and to
vtterly be put away.

Reuerende Mother, and good
deuout sisters:you haue(many
& oftentimes with great instance)
requyzed me to wyte vnto you
some bꝛeue / oꝝ short lesson of deth,
A.ii. and

De tēpo
re serm.
ii. c. xxxix.

and howe you shulde prepare and
ordeyne your selfe dayly therunto.
This lesson is very short & playne
after saynt Augustine: for he sayth,
the lest lesson and the best meaneto
dye well: is well to lyue. For who
so well lyueth (saythe he) may nat
euylly dye. Then done, we lerne to
dye well / whan we lerne well to
lyue / and that lesson can you teche
me better thā I you. For you haue
longer vsed the crafte: and gyuen
moze dylgēce therunto. Notwith-
standynge somwhat in parte to sa-
tisfye your deuout myndes: som-
what / after our pooze vnderstan-
dynge: shall we say. But fyrst (as
semeth vnto me) it is necessarye &
spedefull that we inforce and gyue
dylgence to auoyde, exclude, exyle,
and put ferre away: that chyldeysch
vayne and folyssh feare, and drede
of deth, that many persones haue:
for Doubtles it is both vayne and
folye:

folye: to feare & drede that thyng:
that by no meane, may be auoyded
& yet some persones ben so a frayde
of deth / that they shugge, tremble
and quake, whan they here speke
therof: and renne oꝝ departe out of
company / bycause they wyl nat
here tell of dethe. And to excuse
they folye they take auctoꝝyte of
Aristotle the great Philosophour:
that sayth: that of al terryble thyn-
ges, deth is moſte terryble / & ouer
that our ſauyout byfoze his paſ-
ſyon, was aſtrayde of deth, and na-
turally dyd abhoꝝre it: foꝝ y payne
therof. Saynt Paule ſayth alſo / y
we wolde nat be ſpoyled of our bo-
dyes / and yet wolde we haue the
clothynge of immoꝝtalyte vpon
whiche / and apon lyke auctoꝝytes
they cōclude that deth is peynfull,
and therfoze to be feared and dred.
Foꝝ declaracyon hereof: you muſt
vnderſtande that the drede of deth

iii. Ethle
coꝝii. ca.
i. tra. ii.
M. xxvi.
d. Mar.
iiii. d. A.
xxii. C. ii.
Co. v. a.

A.iii. may

may be taken. ii. wayes, for. ii. cau-
ses / one for the payne that is in the
departynge of the soule / and the
body by deth. And an other waye /
or cause : for the vncertente of the
houre of deth and of the state of
pion in that houre, or tyme. This
feare & drede of deth shulde euery
person haue euery houre. But as
vnto the fyrst feare that is for the
drede of y payne in deth, that feare
is vayne. For in deth is no payne,
or ryght lytle to be feared / as after
we shall shewe. Arystotle sayth in
dede: that deth is terryble & feare-
full / but that is vnto them alone
(sayth he) that doubt of any other
lyfe after this present lyfe. yet say
they: that euery man doth abhorre
and lothe dethe: and dothe what
he can, to auoyde deth / and to pro-
longe lyfe / and that is generall in
all lyuyng thynges / vnto that I
say, that nature dothe worke / and
cause

Tabl su.

At

Obiects
on.

Summe
es.

cause in all thynges: the appetyte
and desyre to be contynued and to
endure: and last for euer/ and ther=
unto dethe infor as muche as na=
ture may / other in them selfe or in
theyr frute and kynde. But therof
doth nat folowe that any payne is
in dethe: ne any feare or dzedde to be
takyn therfore. Als by example of
trees and frutes as well as of sen=
syble bestes. The trees when they
were olde, don naturally put forth
newe sprynges from the rote: and
the frutes: when they be grene and
yonge: wyll nat departe from the
tree: nor the sedes from the herbe/
or grayne, excepte vyolence: but
when they ben full ripe/ then wyll
they naturally of them selfe / and
by them selfe departe without any
vyolence. So is it in man: after a
lyke maner: that when the person
is in nature yong: grene, lusty, and
stronge / and in the body confor:

¶.iiii. myte/

Phi. v.

myte/and lyke state of complexy-
ons:deth is then horrible huglum,
and fearefull vnto the persone by-
cause it is then vyolent. But when
the persone is full rype: that is to
say/worne by age, oꝝ sekenes, vnto
the point of deth. Then is nat deth
vnto that person, any thyng loth-
some, fearefull, ne peyneful/but ra-
ther swete, pleasant, and desyrous:
and so sayth Arystotle in his boke
of naturall philosophye. *Mors se-
num, dulcis est. Iuuenum vero:
violenta.* The dethe of aged per-
sones(sayth he)is swete and plea-
saunte/but the dethe of yonge per-
sones:is vyolent and greuous/ yet
say I: that the feare is nat foꝝ the
peyne of deth in departyng of the
soule. Foꝝ then is no peyne/but all
the peyne is in the sekenes disease/
and affliccyon befoze dethe. Foꝝ
the persones that (as I sayde)ben
worne oꝝ wasted vnto the poynte:
done

done dye, and departe this life: nat
only without sorowe oz peyne: but
also with gladnes, swetnes, and
pleasure. And so sayth y^e same phi-
losophour Arystotle in an other
boke. And so dothe also an other
greate philosophoure / and lerned
Cullie. And I dare well say, that
in dethe is lesse peyne vnto suche
persones: then is in the prycke of a
pynne, oz nedyll vnto a whole per-
sone. The feare than that our saui-
had before his passyon / was nat
for the peyne of deth: but it was of
the fraylte of our nature in his car-
nall flesshely parte for the paynes
that he knewe wel shulde precede/
and go before dethe. And y^e peyne
doth our sensualyte / and our car-
nall parte/ alway abhorre / & feare
naturally: all though in some per-
sones moze / and some lesse. For you
may se in experyence / that some p-
sones ben redy to swone oz talme /

Aristot .
de vita
mozte. 3
Cicero. l.
Culc.

yf they se an other pson soze wou-
 ded/blede, oꝛ put vnto great pey-
 nes / & some done shake foꝛ feare/
 whā they here tell howe some other
 persones shal be racked, and strep-
 ned . And some persones wyl ab-
 horre to loke vpon the instrumen-
 tes, oꝛ ingyns of tourmentrye : as
 chyldeꝛen whan they se the rodde, oꝛ
 whyppe. Deth therfoꝛe is nat to be
 feared / noꝛ dꝛedde foꝛ any peyne
 that is therin . Many done dyc, &
 departe this lyfe: nat onely (as we
 sayd) without peyne/ but also with
 desyre, and pleasure. Whiche thyng
 we haue befoꝛe, pꝛoued by auctoꝛy-
 te/ and good reason/ wyl conclude
 the same. f oꝛ yf peyne be in dethe/
 that peyne muste nedely be / other
 in the body, oꝛ in the soule. But in
 the body (at the poynte of dethe) is
 no peyne. f oꝛ than ben all the sen-
 ses and wyttēs of the body : wher-
 by he shulde feale peyne oꝛ pleasu-
 re/ gone

Probacy
 on by rea-
 son.

re/gone and departed: & the bodye
than in suche case (as for fealyng
peyne) as whan it is full dede. And
as vnto y soule/deth is nat payne=
full but rather pleasant, and ioy=
full/as a person that long had ben
in prison / and then were sodenly
loused and put at lyberte. For (as
saynt Ambrose sayth. The soule is
in prison/whyle it is in the body, &
therfore is it glad to be delyuered
by deth. And to saye trothe, whan
the poynt of deth approacheth and
draweth nere bothe the partes (in
maner) be glad to depte in soundre/
that is to saye, the soule from the
body / & the body from the soule/as
by example of. ii. marowes or. ii.
suche persones that muste neede la=
bour bothe to gether vnto such an
effecte / & purpose/as can nat come
to pas and be fulfilled by one of
them alone/then at nyght, or when
theyr purpose is ended, they ben
gladde,

De bono
mortis.

Maro:
wse they
cal in the
coure. ii.
houshad
men that
done tyll
their lade
togethe

wher the
rone is
nat able
therūto a
lone with
out helpe

Gene. iiii.
d.

gladde, to depart vnto theyꝝ owne
pꝛopꝛe whomes, logynges and pla
ces. So is it of the soule, and the
body / that here as. ii. marowse oꝝ
mates done labour to gether as in
an exyle oꝝ straunge countrey (foꝝ
as saynt Paule sayth) non habemꝰ
hic ciuitatem manentem / we haue
nat here (sayth he) any cytie oꝝ dwel
lynge place / and whan that labour
of them bothe to gether hathe ful
fylled the course of nature vnto the
periede / & poynt assygned of god /
than done they gladly depart eue
ryche towarde his pꝛopꝛe whome /
that is, the bodye vnto the erthe,
from whens it came. And the soule
vnto heuyn / except it be letted with
any synne, which may neuer entre
into heuen. Thus haue we pꝛoued
vnto you bothe by auctoꝛyte and
by reason / that in deth is no peyne,
and so that no feare shulde be ta
ken of any, oꝝ foꝝ any suche peyne.
pct

yet shall I go forther, and proue þ
 same by experyence. For lady expe- Probacy
on by ex-
peryence
 ryence hath shewed oftymes / vnto
 many persones, that in dethe is no
 peyne. For some persones haue ben
 in traunce / that for the tyme haue
 had a large experyence of dethe /
 whan the body was so desolate of
 the soule / þ the body felt nothyng
 ne any thyng perceyued by any of
 the senses, or wyttes / and yet hath
 the soule (in the same tyme) sene / &
 perceyued the state of heuen, hell,
 or any other place. Saynt Paule ii. Cor.
xii. a.
 was so in suche rapte / þ he coulde
 nat tell him selfe whether the soule
 was in his bodye, or nat. And that
 was a large and nere experyence
 of dethe / but yet nother he, ne any
 of those so takyn in traunce, or rapt/
 haue made any mencyon of any
 peyne in theyr rapte : ergo there is
 no peyne in deth. Swonyng also
 or talmynge / is (in maner) a dethe /
 syth

syth the body (foz that tyme) is def-
tytute / and boyde of all the wyttes
and some in suche swones, talmes,
done expyre, dye, and departe this
lyfe. yet those that done suruyue/
recouer, & lyue agayne / done eu-
dently shewe what payne they had,
oꝛ suffred / that so departed in theyꝝ
swone, oꝛ talme / but they confesse /
and say playnly : they felte no ma-
ner of payne / but rather a greates
ease of all peynes : ergo in deth is
no payne. Some psones also haue
expyred and dyed slepyng (which
I doubt nat) shulde haue ben wa-
ked, yf a pynne oꝛ a nedell had ben
thruste, oꝛ put thꝛough theyꝝ eares
oꝛ yf fyre had bzent theyꝝ fynger /
ergo no payne in deth. Let vs yet
go vnto a foꝛther experyence of
deth. Lazare brother to Magda-
lene and Martha (as the Gospell
sheweth) was dede .iiii. dayes, and
yet reysed by our sauour (& many
haue

Jo. xi. d.

haue ben reysed by myracle. I
 knewe, and spake with one suche
 my selfe. But nothyng haue I
 herde / or redde of any payne that
 any of them suffre in deth; ergo,
 no payne in deth, and so doth saynt
 Ambrose plainly / affyrme in a booke
 that he wrote of the goodnes and
 profyte of deth. The feare (sayth
 he) that the frayle persones haue of
 deth / is rather by þe opinyon that
 they conceyue of deth / then for the
 selfe deth. Bycause they haue sene,
 or herd tell of many great paynes,
 syckenesses, and passyons þe many
 done suffre befoze they deth; and
 that causeth they frayle fleshe to
 abhorre, and to lothe deth / bycause
 of those paynes and greues. And
 specyally suche persones as haue a
 loue inordinate vnto the vayne
 pleasures of this present lyfe. And
 those also, that i a whole body, haue
 a sycke soule / & foyled conscience &
 mooste

Amb. de
 bonomo-
 tis 2. ii. li.
 de Cain
 et Abel.
 cap. x.

De bona
 mortis. 1
 cap. viii.

In tuf.
Ibi sup.

De bono
moris.
Ibi sup. a.

De reme
dis fori
it coru
Icc. vbi
Iup. a.

moſte done they feare dethe, that
halte and ben faynte in the faythe.
And no meruayle thoughe ſuche
maner of perſons do feare, & dzedede
deth. For (as y lerned Cicero ſayth)
yf they lyfe had nothyng comyt-
ted ne done / that were to be feared,
they ſhulde of dethe haue no dzedede:
wyle men done feare ſynne, whiche
is the acte / and dede of quykke, and
nat of dede perſones. We ſhulde
(ſayth ſaynt Ambroſe) feare & dzedede
our life / the actes and dedes wher-
of, done appertayne and belonge
vnto our ſelfe / and ben i our owne
power and at our owne will / & nat
feare dethe y is nother in our will,
ne power. For whether we will oz
nat: that is / will we, nill we expi-
re / and dye / nedely we muſt. Chan
(as we ſayd before) as the wyle mā
Sencke ſaythe / it is great folp to
feare and dzedede that thyng / that
by no meane maye be eſcaped ne
auoyded.

auoyded. And who so euer wyll re-
mayne in suche feare oꝝ dꝛede, shal ^{Cicero}
neuer lyue in quietude and rest of ^{ubi sup.}
mynde. Wyse men sayeth Cicero/
Done nat feare dethe / but rather
done they contemne, dyspyse dethe /
& set nought therby / which thyng ^{In tale.}
doubles doth moche auayle, pfect, ^{ubi sup.}
cōfort, & strength any person whan
so euer deth shall appoche, dꝛawe
nere, and hadde vnto hym / specy-
ally if he be a feythfull chrystiane.
For who so euer rat onely bycause ^{Cicero}
deth is necessarye, and can nat be ^{ubi sup.}
auoyded / but also bycause that in
deth is nothyng to be feared / doth
dyspyse & set nought by deth / that
person / sayeth he / shall for a surete
haue a great succoure and helpe,
here to lyue quietly / and whan the
tyme shall come, to receyue dethe
gladly / and after this pꝛesent lyfe
ioyfully to lyue / and blessedlye.

¶ Note here howe great courage

W. i. and

and conforthe this pagane gyueth
men, to dyspyle / and nothyng to
feare dethe. Well sy², say you / this
is soone sayd, or soone spoken. But
yet is nat dethe so soone dyspyled /
ne so lyghtly set at nought. For we
se, & beholde many men / that shuld
haue stronge hertes, & more bold-
nes than we women, and such also
that ben taken, & supposed for wyse
& well lerned men / that ben moche
affrayde of deth. Ah good systers /
you muste consydre and call vnto
mynde / that men ben made of the
saine metall, that women ben / and
þ amonge them some ben as feynthe
herted as women / & therfore take
no hede vnto them. For althoughe
a bolde and hardye herte do moche
helpe vnto the contempte, and dis-
pysynge of dethe / yet maye you by
the examples and counsels of holy
fathers / ingender & make in your
selfe a more stronge boldnes and
hardynesse

¶ Item o i
tusen. vt
supra.

hardynesse spirytuall therunto / &
specially by conforzte and counsell
of holy scripture / whiche, as a phi-
sician, dothe cure þe feynt and feble
hertes, withdraueth all vayne &
fruitles cures and cares / and de-
liuereth the frayle herte / from the
delectable popson of all worldly &
flesshely pleasures / and so putteth
awaye all feare and drede. Reason *ubi sup.*
also, as they said Cicero saith, doth
riat lytle auayle vnto the cōtempte
of dethe, whiche as it were by cer-
taine p̄ceptes, or reules doth cō-
firme / & reyseup the feynt cōwar-
douse herte. But aboue & beyonde
all thinges, whole and pure fapth,
stronge and stedfast hope and per-
fecte feruent charyte / done mooste
helpe thereunto. For these do nat-
onely exyle, exclude, and putte a-
waye all feare and drede of dethe
with the moost hyghe contempte
therof / but also done ingendze and
B.ii. gette

Philip .
i.e.

Amb. lib.
ii. de. Cai
et Abel.
cap. i.
Augusti.
Catho .

Ambrosi
s de b o
o moze

gette a feruent couetous desyre of
dethe. Saynt Paule vnto wyynes
sayenge. Cupio dissolui, et esse in
Christo / I couet, sayeth he, and de-
syre / to be dissolued and departed
from this lyfe, to be with Chyrie /
for saythe dothe teche, assure, and
gyue certayne knowledge of an
other lyfe to come after this lyfe
which shall be moze pleasaut with-
out coparacyon, than this lyfe is .
For to say trouth in this lyfe is no
maner of pleasure, without some
maner of passyon or payne goynge
before, or folowynge after . And
therfore saynt Augustyne sayet / it
shulde rather be called a deth than
a lyfe / & contrarpe this deth shulde
be called lyfe / because it is the ende
of all dethes (y is to saye) the ende
of al myseryes / all sorowes, all sye-
kenesses, all diseases, all troubles /
all paynes whiche in them selfe ben
dethes . And also because it is nat-
onely y ende of all euylles / but also

the begynnynge of all that is good
 as of all felicitye, ioye, gladnes, co=
 forth, and pleasure / & of lyfe euer=
 lastynge. For as by this wretched
 lyfe is one passage vnto dethe / so
 by this dethe / is oure retourne
 vnto lyfe / for yf we shulde neuer
 expyre and dye / we shulde neuer
 ryle to lyfe agayne. And yf we ne=
 uer ryle, we shuld neuer be rewar=
 ded in our bodyes / for þe great mi=
 seryes & paynes that we done here
 suffice in them for the loue of god.
 And if that were true / than were
 we, as saynt Paule sayeth / in moze
 myserable state, and in woys case
 than any othet people. But our
 faythe doth make vs sure and cer=
 tayne of resurrection, where we say.
 Carnis resurrectionem / that is to
 say, I beleue the resurrection of oure
 flesh and bodyes / as in our com=
 mune Crede. Hope also doth helpe
 moche vnto the dippyng of dethe.

this. capls
 viii. et.
 Boetius
 de consol
 latione. l.
 i. Col. xv

i. Col. xv

W. iii. For

For whan a person hath full fayth
that god maye and can do all that
he wyll/ & that he is of suche good-
nes that he dothe loue vs all: than
doth hope folowe that faythe/and
so dothe verely trust and byleue to
haue(after oꝝ in the sayd resurrexi-
on)euerlastyng rewarde, and that
rewarde shall be good and plea-
saunt, ioyouse and comfortable. It
shall be a great rewarde, as moche
as may be desyzed oꝝ gyuen/it shall
be all god hym selfe. And this re-
warde than muste nedely cause a
great loue, that is charyte, & very
charyte /and loue dothe nat onely
dispyse deth/ but also causeth a fer-
uent desyre therof. Here some per-
sones done saye syꝝ/ yf we were cer-
teyn and sure of that rewarde after
oꝝr deth/ we shuld set lytle by deth,
and be content and glad to depart:
wherunto I saye, that all we may
be sure therof, yf we wyll our selfe.

For

For our lord hath frely gyuen vs
that grace, that we may wyl and
so wyllynge & disposynge our selfe
therunto: he may nat of iustyce/ne
wyl of his goodnes withholde it
from vs. That rewardethā he oꝝ-
deyned and pꝛompled vnto them
that loue hym / & done worke there
after. Well syꝛ say you, it is harde
so well to worke in this lyfe / that
we may come vnto that reward
without payne, after this lyfe :
and that payne is it / that feareth
vs moze, thā dothe the payne of
deth / and causeth vs to be so lothe
to dye, and departe hens. For we
wolde lye lenger to amende our
lyfe, and to do penaunce to auoyde
oꝝ (at the least) to minyshe & make
lesse that payne. Vnto this I saye
true penaunce done for the loue of
god / may as well in short tyme as
in longe, auoyde oꝝ minyshe that
payne / as is euident in hym that

Viii. hange

Augusti.

Willelmus
Thoma.
i. sent.

Grego.
probatio
a mortis.

hange by our sauyour on the crosse
vnto whom he sayde. + Hodie me-
cum eris in Paradiso. Thys day
shalt thou be with me in paradysse:
it is than nother the longe tyme:
noz the short: noz yet the penaunce
that dothe put away: or make lesse
that payne of it selfe: but the loue
of god/ for whose sake that penaun-
ce is done, and that loue may be in
a persone feruente in shorte tyme
as well as in longe/ and all the
penaunce that is done, is no-
thyng but a pfoe of that loue / &
so as longe as we byde in this cor-
ruptible soz bodye we must loue/
and euer proue that loue by conty-
nuall penaunce and good werkes
forsakyng all synne. For els is all
the penaunce & the woikes boyde
and losse. But yet foloweth nat
therof that we shulde desyre longe
lyfe ne shorte, but as he wyll. For
to gyue vnto god frely, fully, and
holly

holly our wyll / so that we haue no
wyll but his, is the greatestt gyfte
þ we can gyue vnto god, and the
thyng þ he chesely requireth & de-
syrerh of vs / for he doth nat desyre
our affliction ne penaunce / but gyue
me saith he thynne hert: & that suffe-
serh me. Than so to gyue vnto him
þ thyng þ he fyrst gaue frely vnto
vs: that is fre wyll, is þ thyng that
may best auoyde oꝝ make lesse that
payne. And so to say, thynke, & wyl
that yf he wolde haue vs longer in
payne / we shulde consent and wyll
so to be / & yet forther, we shuld ra-
ther chuse & desyre payne ppetuall
after his wyl: thā ioy euerlastyng,
contrarye vnto his wyll. And this
wil may be had i fewe yeres & shorte
tyme. To wyll than, and to desyre
to be with god / by longe oꝝ shorte
payne oꝝ withoute any payne, as
beste shall please hys gracious
goodnes / is the best meane, nexte

A. v.

remedy

Marcu.
trismog.
ad Ecolo
piam.

remedy and moost sure waye to a-
uoyde, fle, and to minyshe payne/
and in that wyl (without feare, &
dredde of deth / or rather dyspyllinge
deth) to tary, byde / & in euery thing
to suffice his wyl & pleasure / euer
redy for deth, and lokynge euery
houre for deth, with feruēt desyre/
and wyshe to be with hym, and to
abyde here / for nothyng, but only
Phil. 1. for hym / so þ he be (as saynt Paule
sayth) all our lyfe / and deth (for his
sake) be vnto vs lucre, gaynes,
wynnyng and auantage. **The**
In Tuf. pagane Cicero sayeth, that a wyse
man wyl neuer feare deth. The
reason why is: that deth by reason
of vncertayne chaūces, doth dayly
and hourelly fall happye, & sodenly
come vnto euery sozte / degre, and
maner of ages / and also because of
the shortnes of our lyfe, deth can
nat be longe absent from vs. For
(as saynt Ambrose sayeth) we may
be in

be incertente: that yf we lyue very
 longe: yet shall we dye shortly. For the longest of our lyues, is very
 shorte/and specially, yf we compare it vnto the longe life of eternite:
 than is it nothyng nat so moche:
 as one mote vnto the whole erthe/
 yet the commune people, whan a
 ponge person departeth doth saye:
 oh alas, it is pytie that such a pson
 shuld dye thus, and departe before
 his tyme/but hereunto he doth an-
 swere. Before the tyme, sayeth he/
 what tyme done they meane: other
 that tyme that they wolde set and
 desyre: or els that tyme that god
 hathetermyned and appoynted?
 If they meane theyr tyme, I wyll
 nat dispute ne reason with them.
 But if they meane goddes tyme/
 than wyll I saye / that almyghtye
 god dothe nat gyue lyfe vnto any
 pson for euer / as his owne thyng:
 but rather dothe lende it. As dette
 to be

De bono
 mortis.
 ca. 1. 3. 15.

ambica.

be payde, whā so euer it shalbe ar-
ed, and nat at any certayne day ap-
pointed/and as the detter may vse
the dette so lent, whyle he hathe it/
and yet hath no wronge, although
it be arēd soner than he wolde, or
yet than he supposed. ; So in lyke
maner god hath lent euery person
lyfe, but he poynted no daye whan
he wylle are and haue it agayne / &
that he dyd bycause he wolde that
man shulde be alway redy to paye,
whan so euer he were called vpon.
Howe than may any person com-
playne or grudge, whā so euer he is
taken by deth/lyth he recepued life
by that condicyon. yet sye say they/
the credytour and lender is called
harde, that calleth for the dette be-
fore the borower haue any gaynes,
or p̄ofet therof/ & so done we thiike
that god dealeth hardely with the
yonge persones/ because he taketh
theyr lyfe, before they haue any
pleasure

pleasure thereof. Hereto nowe
(saye I) they done suppose (by er-
roure) that is nothyng trewe /
that is, that in this lyfe shulde be
pleasure / whiche in very dede well
consydered, is contrarpe (that is to
say) displeasure, payne, miserie, wo,
and deihe. And therfore those per-
sones that come to deihe in theyr
pouthen / ben moche bounde to thake
our lord: that hath deliuered the
from those incommodytes and mi-
seryes, that they shulde haue had
and suffred in lenger lyuynge. And
here the comune people suppose an
other great errour, that is / y longe
lyfe shulde be good and pleasaunt,
where in dede longe lyfe taketh a-
waye all maner of goodes & plea-
sures of this lyfe / that is to say, the
goodes of fortune / as landes, pos-
sessyons, golde, syluer, and other
goodes, and cattell. For age in
longe life spendeth all / and getteth
nothyng.

Lectro
vbi sup

nothyng. It taketh away also the
senses and wyttes of man/as hea-
ryng, syght, synellyng, tastyng,
and touchyng/with the other goo-
des of nature:as yowthe, strength,
beaute, and agylte / nymlisse and
quickenes. And yet the goodes
that ben moze pꝛecyous and dere
than al these:that is to say, memo-
rye, and remembꝛaunce / reason &
vnderstandyng, connyng, and
knowlege / & maketh many tymes
the wyll frowarde. And doth reu-
dꝛe and make whole man, bothe in
soule and body: full dull in deu-
cyon and in all maner of goodnes
and vertue; wherfoze the wysman
sayd. Better is he and moze happy
that dyeth at the mothers wombe
forthwith after his byꝛth / than is
he ꝑ lyueth longe. No person ther-
foze of any age hath wꝛōge by deth
foꝛ euery person (by ꝑ lawe of syfie)
is in the fyꝛste day of byꝛthe, oꝛ ra-
ther

Ec. vi. b.

ther in the fyrst day of lyfe moztall
 and subdued vnto deth/and in the
 fyrste dape of lyfe, euery person be-
 gynneth to dye. And therfore is it **August.**
 nat agayne the lawe for any persō
 to dye at any tyme, yonge or olde.
 Let vs therfore (good deuout chry-
 stianes) put clene away and vtter-
 ly exyle this frayle and fals opiny-
 on of deth/and let vs thynke vere-
 ly, and beleue / that in dethe is no
 wroge, but all ryght: no payne, but
 great pleasure, all good & nothyng
 euill. For (as the oftlayde Cicero **In tut.**
 sayth) howe may that thyng be vn- **vbi sup.**
 to any person euill, and hurt: that
 almyghty god hath ordayned vn-
 to all persones indifferentlye / for
 theyr good and profet: and as the
 ende of all euyles: Good lord, thā
 howe curragiously & gladly shuld
 that iourney and voyage be inter-
 pelysed & taken/whiche ones made
 and fynysshed no care, ne woo/no
 thought

thought ne busynes / no turmoyle,
ne trouble, no stryfe ne debate / no
payne, ne discase / no beraeyon, ne
displeasure may remaine ne folow
but vnto them that well hope / shal
wel happc / what tyme so euer they
go. But yet ben they most happye /
and gracypoule, that (in state of sal-
uacyon) done dye, and departe this
lyfe, in theyr youthe / and strength.
For vnto them (immedyately after
theyr deth, must nedely folowe one
of these twayne (that is) that they
must go streyght way vnto heuyn
or els vnto payne. If they go vnto
payne / than the soner they dye / &
the shorter tyme they lyue: the lesse
there, and the shorter tyme shall be
theyr payne. And ouer that they
shall haue the greatestt comforde
that any creature may haue beyng
out of heuyn. For the whiche com-
forde to be had: any faythfull per-
son wold be glad to suffre any ma-
ner

ner of most cruell & horryble payne
 or passyon (that is to say) surety of
 saluacyon. For all þe soules beyng
 in payne ben comunely sure, & cer-
 tayne of theiꝝ saluacyon, that whā
 theyꝝ penaunce is paste, and theyꝝ
 synnes purged / they knowe for cer-
 tēte they shal go into heuen vnto
 euerlastyng ioy and comfort. But
 remembꝛe that I sayde / they ben
 comunely sure & certayne of sal-
 uacyon. For it may be, þe some one,
 or fewe soules haue nat that know-
 ledge / but that god (for some specy-
 all cōfession / and for a speciall payne
 & punishment therof) doth hyde,
 & kepe that knowledge from them,
 as we haue in the reuelacyons of
 our holy mother saynte Maryget.
 And that payne is moꝛe alone, thā
 all the paynes of the other soules.
 For that sure knowledge of salua-
 cyon, is vnto them a synfuler con-
 fort in all paynes, and dothe cause
 C. i. them

Dactus
 Thoma.
 iiii. sent.
 di. xv. q.
 iiii. ar. i.

R.

R. be. vi.
 c. xxxix. r.

them to suffre & paynes with good
wyll in þe charyte of our lord: glad
to suffre moche moze at his grac-
ous wyll and pleasure. If those
that departe this lyfe, go streight
vnto heuyn: than ben they ferre
moze happye than from the misery-
es of this wretched worlde: they be-
come vnto the pleasaunt possession
of so great vnspekeable ioye. For
yeu may be sure it is an excellent
ioye, to be there in compaigne with
the pure virgynes, the holy confes-
sours / the glorious martyrs / di-
uine apostles, sage patryarches /
bryght shyrynge aungels / and the
virgyn mother our blessyd Lady,
and all these to se and beholde with
our reuerende lord, and souerayne
sauour Jesu Chryst / And all be-
fore the presence of the blessyd Tri-
nyte / father son & holy ghost, there
prayenge all for vs, and lowly be-
sechinge þe hygh mageste eterne, &
euerlastyng

euerlasting god. For al mākynd
 thiike & verely beleue þ̄ any faithful
 churſtiane, wold be glad to expire &
 ſuffre dethe euery day newely / if it
 were poſſible, & oftymes in þ̄ day, ſo
 he were ſure þ̄ he therby myght at=
 teyne & come vnto þ̄ pleaſure / why
 thā (nowe I ſpeke w̄ ſtomake) why
 for ſhame, ſhuld we aſcwardes oʒ
 chylþren fere & dꝛede dethe: ſpecially
 ſith dethe is nothig, but like vnto a
 ſlepe. For þ̄ old philoſophours ſaid
 þ̄ ſlepe was a verypmage of dethe: &
 as one mā may knowe an other by
 his ymage althogh he had neuer ſe
 ne hi before: ſo may we know what
 dethe is by þ̄ ymage, which is ſlepe:
 & ſo is it called alſo i ſcripture i di=
 uers places, & our ſauour him ſelfe
 ſaid: þ̄ lazar? ſlept whā he was ded /
 & dethe alſo is called a ſhadow / but
 your preyue wel & ſe, þ̄ folkes bē nat
 afrayde of a ſhadow, noʒ yet of ſtep
 nother. For oftymes we ſlepe w̄ our
 C.ii. feare

ii. Mar.
 xii.
 Johā. xi.
 Job.

feare oꝝ dꝛede, and without any
payne oꝝ greife / but rather with de-
syre and pleasure / why shulde we
than feare deth: syth we so euꝝdēt-
ly done se & perceyue by the ymage
howe lytle deth is to be dꝛede / let
vs therfoꝛe put awaye this opiny-
onatyue feare and dꝛede of deth /
and syth it dothe dayly approche &
wayte foꝛ vs : let vs agayne with
glad mynde and redye good wyll,
abyde and wayte foꝛ it, and haue
therof a thirst and a desyre / rather
than any feare oꝝ dꝛede : howe be it
(of a suretye) deth is than lest fea-
red, and most desyꝛed : whan y lyfe
of the persone / may (at the tyme of
deth) be of sure and vnfayned god-
ly frendes / comforted with the true
testymonye and prayse of vertue /
wherfoꝛe (good deuoute chꝛysty-
ans.) althoughe your reason & ler-
nyng be nat sufficyent to cause oꝝ
to perswade you / vtterly to dyspyse
deth /

Deth/ yet let your well spent life &
clere conscience, persourne and so
satisfie you that you be perswaded:
and verely beleue as a trothe euy-
dent and opyn vnto you / that to
lyue lenger were moze miscre / &
that your lyfe hath be verely longe
or rather ouerlonge. If it had plea-
sed our lord: before and erste to
haue called you. Thus now (good
Chyrstianes) let vs without any
care of deth, leaue the carnall mour-
nyng, and waylyng therof/ vnto
our suruyuyng frendes / that with
lamentacyon / and shal intcere and
burye our bodyes. And let vs take
an other maner of care and dily-
gence / to prepare, apparell, and co-
order our selfe vnto that thyngc þ
we knowe well, no persone shal a-
uoydenoz escape / by leuyng and
trustyng verely, that he that made
vs of nought / and whan we were
lost, wold so derely bye vs agayne /

C.iii. will

wyll nat suffre vs to dye. But rather(as I sayd before) to chaunge this wretched lyfe, for an other more pꝛecyous and ioyful/ & onely to be desyꝛed. All this hytherto haue I sayde to the intente that you shulde exple, exclude, and put away ferre from you, the commune fearefull fantasye of the odious opinyon of deth/ and somwhat to ingendꝛe, and bylde in you a contrarype opinyon. A couetous desyꝛe to be with our loꝛde. Amen.

¶ Nowe shall folowe the seconde parte of this interpꝛyse/ of the dayly exercyse and experyence of deth.

¶ Of the exercyse and experyence of deth. The seconde parte of this interpꝛyse.

¶ Fyꝛst

First you must knowe, what
is exercyse / and what is ex-
peryence / & howe by them you may
come vnto the knowledge of Deth.
An exercyse (than) is an acte dede &
an vse of workyng or laborynge.
Than done you exercyse vertue,
whan you put it vnto vse and wor-
kyng therof, & the exercyse of Deth/
is the acte and vse of the workyng
therof. Experyence is a knowledge
that without any maister or teacher
is founde out and gotyn, by exer-
cise and vse. And by many expery-
ences sayeth Aristotle arte / crafte
or connyng is intended and go-
tyn, so þ experieñce (as he sayth) doth
appertayne & by long ppropely vnto
singulare psones & art craft or cō-
nyng vnto al psoes. And although
that art craft or connyng þ is called
speculatyue may be had by learning
of a teacher, or by dyligent studye/
yet this arte or craft that we speke

Defini.
of exerci-
ce.

Defini.
of expe-
ryence.
i. Deth.

Ibidem.

of here must nedely be had, by experyence/and experyence, by exercyse and vse. So that yf you wyl haue the actyue knowledge of dethe / by the arte and crafte therof, you must begynne fyrste at exercyse and vse. And yet can no man put a thyng vnto exercyse/without some introduction and leadynge therunto / other by techynge, studye, or naturall disposicion. you muste than knowe fyrst what the thing is that you shall put in exercyse / and so to haue experyence, and knowledge therof (þ is to say) you must knowe what dethe is / or what is ment by this terme, or worde dethe. For the selfe terme deth dothe signifye/and is taken dyuersly i dyuers maners. Somtyme dethe is taken, & called a chaunge of lyfe. So the comune people done often vse it, as whan they say of a deed person / he is nat deed (say they) out he hathe chaunged

ged his lyfe / and so dothe saynte
Am yose say, as we shewed before. *De bono
mortis.*
And yet chaunge of lyfe is called
deth in dyuers other maners. As
whan a person dothe fall by synne
fro good lyfe vnto the state of dam
nacyon oꝝ contrary / whan he doth
arise by grace from synne vnto the
state of saluacyon. Saynt Paule *Ro. vi. 2.*
dothe shewe bothe vnto the Ro-
maynes / as whā he sayeth that in
our baptyisme we ben buryed with
Chyyst vnto deth from synne / and
we byleue we shall arise agayne
with Chyyste vnto a newe lyfe of
grace. And foꝝ the tother parte he *Rom. i. 6*
sayeth, that occasyon hathe decey-
ued the feayle person / and so hathe
slayne hym, & brought him to deth.
This chaunge of life is, that spiry- *August.*
tuall dethe / that (as saynt Augus-
tyne sayeth) doth departe god from
the soule. foꝝ god is the lyfe of the
soule / & whan god than is (by syne)
C. v. departed

Departed there from, the soule is
deed. And this is the deth onely to
be feared & abhorred/as the worst
dethe of all dethes / and yet to save
trouthe, there is none other dethe
euyl / except onely that dethe that
must nedely folowe this deth/ that
is to say, the deth of both body and
soule eterne and euerlastyng dam-
nacyon. The other maner of dethe:
that I spake of/ that is: the chaunge
of euyl lyfe vnto good-/and of the
whiche (as I sayde) saynt Paule
wrote vnto þe Romanes: is a good
deth/whiche you and euery sayth-
full persone haue exercysed and oft
put in vse, by reason of the holy sa-
cramentes. And whan nede shal re-
quyre, ben redy so to do/ whan I
speke here of euyl lyfe to be chaun-
ged: I meane nat the state onely
of mortall or deedly synne. For
many persones, that ofte done vse
the sacramētes/ done lyue without
any

Rom. vi.

any deedly synne/ but I meane the
lyfe spotted w any vyce oz synne. Dren.
teismag.
For a great clerke sayeth. Omne
bonū nostrū, mixtum est cū malo.
Euery thinge good that is ours/ &
doth appertayne vnto vs, is mixed
oz myngled w euyll. So that our
whole lyfe, is euer mixed, coupled,
& cumbrd with some vise & euyll/
which natwithstandynge may (by
the grace of þ sacramentes) be day-
ly purged, and so our life chaūged/
and we therby haue þ exercyse, vse,
& experyence of this deth. But yet
is there an other maner of deth cal-
led of lerned mē, meditatio mortis/
that is to meane þ meditacion (that
is to saye) the cogytacyon, thought
and remembraunce / the busynes,
tractacyon oz intreatye, mencyon,
& disputacyon of dethe. Tota vita
philosophorum, meditatio mortis
est. All the whole lyfe of philoso-
phers: and wyse men (saye they) is
the

Cicero.
De acer.
libro. i.
de somno
Scipio. is.
Erat. in
Euch.

the cōmentacyon, remembꝛaunce,
& mencyon oꝝ disputacyon of deth/
oft mencyon, remembꝛaunce/oft dis-
putacyon, and discussyon of any
thyng doth cause it to be the better
known. And men cōmunely wyl
make oft mencion, speke, and talke
often of that thyng wherunto they
haue desyre, loue, oꝝ haue good
mynde and affection. And cōtrarye
they wyl nat here tell of that thyng
that they hate, and loue nat: and so
is it of many persones that wyl
nat here speke, ne any mencyon
made of deth. And yf (by chaunce)
any mencyon be made of dethe a-
gayne theyꝝ myndes and wylles/
they wyl lyfte vp the hande and
blesse them, oꝝ els murmure out
softly: some supersticious prayers
as though they harde speke of the
deuyll / oꝝ of some abhomynable &
cruell dede. And certaynly it is no
meruayle thoughe suche persones
be

be affrayde to dye, and lothe ther-
unto; because they be natacquoy-
ned with deth, noꝛ be exercysed ther
in. But as (in case) a person þ̄ longe
tyme had layne fetred in prysone /
coude nat foꝛ lacke of exercyse go
faste, ne renne whan he were newly
put vnto lyberte / so these maner of
persones, wꝛapped in the woꝛlde / &
fetred in þ̄ fleshe / can nat quycke-
ly and couragyoullye foꝛ lacke of
experyence: walke the way of deth,
whiche natwithstādyng they must
nedely trede / & passe whether they
wyl oꝛ no. Lacke (I say) of exercyse
ble, and experyence / causeth these
persones to feare and dꝛede deth.
As by example, chyldeꝛen and some
women, oꝛ such psones neuer had
experiēce ne knowledge of a bugge
that is a personage, that in playe
dothe represent the deuyl at þ̄ fyrst
syght / ben moche affrayde therof:
in so moche that some psones haue
ben

ben in fecpdye to lose they? wytte &
 reaso therby. But whā they after-
 ward haue knowledge what it was
 & by vse haue experiēce therof: they
 ben than nothyng affrayde therof,
 but rather done take pleasure ther
 in. So is it of them y haue nat the
 experiēce of deth/ bycause they will
 nat take, but rather wpll they fle/ &
 auoyde/ y vse & exercise therof. But
 & yf they knewe what/ & how great
 profet there is in y exercyse / medi-
 tacyon & oft recozde: & remēbraunce
 of deth: they wolde nat fle nor a-
 uoyde it: but rather with studye &
 diligence gyue & applye them selfe
 dayly therunto. The wysemā saith.
 Fili memorare nouissima tua. &c.
 In al thy werkes sone (sayth he) re-
 membze thy laste ende / and thou
 shalte neuer offende god. The
 prophete therfore prayde vnto our
 lozde sayenge. Notum fac mihi
 Domine finem meum. Good lozde
 (sayeth)

Eccl. d.
 Psalm.
 xxxiii.

(sayeth he) let me haue knowledge
of my last ende, as though he sayd.
Good lozde gyue me grace that (by
the dayly exercyse, and meditacyō
of deth) I may haue an experyence
and knowledge of my last ende: &
euermore to be redy therunto / ac-
cording vnto thy wyl & pleasure.
Nothyng is more valyaunt to ex-
pell and put away synne from the
soule: noz yet more profytable to re-
plenyshe & garnyshe the soule with
good vertues: then is the dayly ex-
ercyse, & meditacyon of deth. But
howe to put & apply them selfe vn-
to that exercyse, all psones can nat
tell. For many that sayne wolde
haue and vse the meditacyon and
exercyse of deth: haue nat the way,
ne knowe any fourme oz fassyon
therof. And yet ben there dyuers
fourmes and wayes therof and all
good. For some persones: done
go no forther, but to remembze
and

One ma-
ner of ex-

exercyse of
dethe.
¶ Ho.

and thynke that deth is the payne
of syne inflicted, iudged & appoynted
by almyghtye god, vnto our
fyrst parentes: and therfore due &
ryght vnto all theyr posterite, fol-
lowers, and of spyringe: so that no
man after them dyd euer escape
deth / ne neuer man shall, vnto the
day of generall iudgement: & ther-
fore sure it is that we must dye: but
whan or howe we can ratell. To
haue therfore a dayly exercyse of
deth. I shall set you here. ii. four-
mes of this exercyse. The fyrste
fourme is this that in some conue-
nyent tyme of the day or nyght ap-
poynted and chosen for this exer-
cise: you shall ymagyne, call vnto
remembraunce and so set forth be-
fore the eyes & syght of your soule:
howe you haue sene or heide of a
person that hath ben condemned
by iudgement, vnto bodely dethe:
as to be byent, hanged, or heded, or
suche

An other
fourme
of maner
of the ex-
ercyse of
dethe.

suche other. Than saye oꝛ thynke
vnto your selfe: what and if I were
in suche case: as that person was I
knowe well, and knowledg vnto
our loꝛde: ꝑ I haue deserued moze
cruel dethe (foꝛ euery deedly synne,
is woꝛthy moze payne / than any
woꝛldly payne) oꝛ els yf you were
in suche case as you haue dꝛemed
in your slepe, oꝛ herde of dꝛemyng/
that you shulde foꝛthwith go vnto
the execucyon of deth, without re=
medye: howe than wolde I do / oꝛ
howe shulde I then, oꝛ were boude
to do foꝛ the saluacion of my soule/
oꝛ yf euer you haue sene oꝛ herde of
the maner of them that ben nere
vnto theyꝝ passage / & lye dꝛawynge
vpon vnto deth. And the people a=
bout some wepynge & mournyng/
some cryenge, and callynge vpon
the sycke / to remembꝛe our loꝛde god
and our moſte ſwete ſauyour Ieſu
Chꝛiſt / our bleſſyd lady with other

D.i. holy

holy sayntes. And remembze howe
þe sycke is than cōbzed with sycke-
nes and payne: so þe he can do lytle
for hym selfe / all weke, feble, & in-
firme. And howe than, the ghosly
enemye the deuyll wolde pze: and
come in befoze you w a foule sozte
of vglum sculdours / & assaile you
in many sōdzy wyse / lay befoze you
the multytude of your synnes & all
your omysyons of suche good de-
des as you might haue done / wher
of you were neglygent, and all to
bzyngge you vnto dyspeyre of your
saluacyon: & that you shulde leaue
your faythe / and haue no hope ne
trust of mercy. Thā remēbze what
cōfozt it shulde be vnto you at that
tyme / þe you had pzeared & made
redy befoze hande for all these ma-
ters / & howe oftymes you had sene
in your soule all this conclusyon: &
howe often you had reasyngge vp
your frayle hert dyspyed deeth vnd
nothyngge

nothyng set therby / & how you had
apointed / to beleue þ̄ i deth is none
euyl but great good / and that you
thā ſhuld make an ende of al myse-
ry & ſhortly cōe vnto a better ſtate.
Thā begyn to ſay vnto your ſelfe. I
wil now i helth ſtudy, & exerciſe my
ſelfe w̄ this fourme: & ſpecially how
I ſhal anſwere þ̄ lothly beſt þ̄ fēde.
I wyl now i this tyme p̄ſent: for þ̄
tyme of deth þ̄ nedely ſhall cōe / left
vp my hādes & hert vnto my lord /
& beſech him of grace & ſuccour / &
i thā wil I beſech þ̄ good bleſſed lady
mother of mercy: my good angel w̄
my holy fātres there rampyng ſuch
ſaintes as you haue in moſt ſyngu-
ler deuocyon: & all þ̄ holy ſayntes
of heuen, to be there p̄ſent with me
to ayde, confort, & to ſtrēgth me a-
gayne þ̄ cruel beſt. And as vnto my
ſyſtes ſay you I haue gadzed them
al togēder (as ferre as I can remē-
bre) & brought thē i nto þ̄ ſhon there
to be poliſhed, rubbed, & ſcoured

(that stone is the holy sacrament of
penaunce) that by the merytes of
Chrystes pꝛecyous blode / hath
washed away my synne. For I
knowe well that one droppe alone
of that most holy sacred blod, were
sufficyent, and ynoughe / and ferre
moze than ynoughe / to washe and
clense all the synne of the worlde /
and yet shed he all his blode euery
droppe. And therfoze (nowe at this
tyme for and in steede of that tyme:
I put þe pꝛecyous blode with his
bytter passyon and his most cruel /
and shamefull deth / bytwene me &
all the synnes that euer I dyd in
thought, worde, or dede, & betwene
me and his wꝛath and displeasure.
And hauynge full fayth and trust
vnto his pꝛomyse (that is) that he
wyll graciously receyue all peny-
tentes vnto mercy: I now for then
boldly pꝛouoke the and desyre the
most cruell and false fende, and I
straytely

straytely charge þ in his holy blef-
sed name Iesu: that if you haue
any thinge to lay vnto my charge:
shewe it now: tell it out. For thou
shalt nother confoude, ne feare me/
nor yet disconforte me therewith /
but rather do me great pleasure to
put me in remembraunce.

¶ If I haue forgotten to confesse
any thyng worthy penaunce/that
I may now (vnto thy confusyon/
shewe it and with the wyll at the
lest) & desyre of perfect contricyon,
and with indignacyon: I may cast
it at thy face amonge all the other
synnes þ euer I dyd by any mea-
nes/whiche synnes I vtterly for-
sake, as nothyng appertaynyng
vnto me. For I am graciously ba-
thed, washed, and censed in the
precyous blode of my souerayne
sauiour Iesu Chyyst. And therfore
I bequethe and commytte all my
synne, vnto the cruell best / the au-

ctoꝝ & begynner of all synne: with
the to remayne from whēs it came
and whether it shall / in the & with
the eternally to be punyshed. And
than leauyng him there: turne vn-
to our loꝝde god, & vnto our swete
sauour Jesu. And as yf you were
than, at the poynt of deth / are hym
hertely forgyuenes of all your of-
fenses / and beseeche his goodnes of
mercy and grace, & pray y^e sayntes
(as I sayd befoze) to pray for you,
and than (yf you be goyng vnto
rest, whiche tyme is most conueny-
ent for this exercise) blesse you thus
In manus tuas cōmendo spiritū
meum: redemisti me domine deus
veritatis. In nomine patris & filii,
& spiritus s̄acti. Amen. Make a
crosse wth a holy candell yf you haue
it pꝛesent, after the maner that you
haue / i your boke for householders.
And thus do. iiii. tymes together /
and so go vnto reste as you shulde
go

go vnto your grace. This exer-
 cyle (good deuout soules) is nat to
 be dyspyled / for by dayly vse and
 custome / it shall ingēde and bylde
 in you a great boldnes, and hardy-
 nes. So that whan so euer natu-
 rall dethe shall appoche / you shall
 than, nat as a woman or chyld, but
 as a very man / as a stronge and
 myghty champyon thus surely ar-
 med / stande styfly without feare, or
 dyede, and lytle care / or rather set
 nought by deth / but vtterly dyspy-
 se dethe, as euery houre and tyme
 redy therunto. But now we shall
 lede you forth vnto an other exer-
 cyle of dethe more hygh & excellent
 thā this / & so to haue experyēce of
 deth / that more proprely is called
 oethe / wherby you shall nat onely
 without fere or dyede / dyspyse deth,
 but also (as an hongrye pson) you
 shall haue an audious & gredye
 appetite to thurst & wysch for deth.

An other
 exercyle
 of dethe.

D, iiii. And

Phil. 1.

The de-
finicio ⁊
determi-
nacion of
dethe.

And with a feruent mynde, and fla-
mynge desyre / you shall langour
mourne and longe for deth. Say-
enge with saynt Paule. Cupio dis-
soluti et esse cum Christo. I couete
wyshe, & wyll, to be dissolued from
this presente lyfe, and to be with
Christ. In this exercyse: you shall
nat onely haue the experience / and
the full arte, science, connyng, and
knowledge of dethe / but also the
very practyse of dethe / so that you
shall euery day (whan you wyll) be
as verely deed / accor dyng to
the very definicyon of dethe. For
deth (after all auctours) properly
taken is. A departynge in sondre /
of the soule and the bodye. To de-
parte than the soule from y bodye:
and to rendre and put eyther vnto
his propre and naturall place / is
the very practyse of deth. The pro-
pre and naturall place of whome
of the soule, is heuyn. Wherof saint
Paule

Paule sayth. Non habemus hic ci- ^{Heb. xiii.}
 uitatem manentem, sed aliam in-
 quirimus: we haue here (sayeth he)
 no dwelling place / but we do seke
 and serche for an other place. And ^{Gen. iiii. c.}
 the naturall place of the body, is y^e
 earth / for then it came, and thyder
 it muste agayne / whā so euer than
 the soule (by dilygent study) is oc-
 cupped wholly in heuēly thynges /
 and the body lefte without the sen-
 ses or wyttes / that is without hea-
 ryng, sepyng, smellyng, tastyng,
 and touchyng / than is that person
 as deed. But that a person (for the
 state of this lyfe) may be in suche
 case / the philosophours done shew ^{Plato. &}
 & determynē. Tullie sayeth. Fieri ^{Cicero}
 potest, vt oculis, et auribus aper- ^{in tusc.}
 tis: nihil videamus neq; audiam⁹. ^{i. quest.}
 It may come to passe (sayeth he) y^e
 though our eyes & eares be oppyn:
 yet shall we nother se, nor here.
 Many a holy person (as saynt) ka-
 D. v. thereyne

therine of Sene and dyuers other)
hath ben so depe in contemplacion
that the body (foz the tyme) was w
out the senses, so that whan they
were pycked wpynnes, oꝝ nedles,
they nothyng felte. So than this
exercyse, standeth al in contempla-
cyon, which thing who dayly vseth
shall be so experte, and practysed in
deth / that whan so euer it shall ap-
proche and come, it shall be no new
thyng vnto the pson. Foz betwixt
naturall deth, and this deth of con-
templacyon, is lytle difference. Foz
as the person that exspireth and de-
parteth this lyfe / dothe leaue and
forsake all this woꝝlde, and all the
care of kynne oꝝ frendes / as father
mother, syster, and bzother, neygh-
boure / & the whole pleasure of all.
So doth the person, that is deed in
cōtemplacyon foꝝ that tyme / leaue
the body as a lumpe of claye with-
out any mynde, care, oꝝ thoughte
therupon

therupon/ or vpon any other bodely
ly or worldly thyng/ wherfore whā
dethe cometh (as I sayd before) it
shall nother be newe, nor straunge
vnto þ person that hath ben dayly
exercised therein/ & that had so large
experyence therof, and often prac=
tysed the same. But as you haue
herde of. ii. mayowse that (for tyl=
lyuge of theyr lande) done laboure
fore all day together, and at nyght
theyr labours fynished and ended/
done thankefully, and gladly eche
departe fro other vnto theyr owne
whomes, howses, or dwelling pla=
ces: so doubtles done the body and
the soule, whan theyr labours ben
accomplished and at an ende /
and the due tyme comen / they
done gladly and ioyfully departe,
eche vnto his propre whome / the
body vnto his naturall place the
erthe. And the soule as a prisoner
newly losed and put vnto lyberte/
doth

doth ren. streyght forth hyr redye
race/hyr knowne cours / hyr tryed
and ofte troden path, and her well
bled way vnto her propre and na-
turall place / that is heuyn. But
here now you wyll aske of me / in
what maner of contemplacion you
may best put this deth in exercyse/
and so to haue the said experyence/
and practyse of dethe, wherunto I
answere that (althoughe you can
teche me that lesson better than I
you) I wyll sende you vnto y^e lytle
werke that I deuysed vnto youre
cōmunyon, or howselynge. For to
wyte and set forth all that here a-
gayne, shuld be superfluous. Spe-
cially syth this werke is so lytle y^e
you may (with small coste) ioyne or
bynde it with that werke. And ther-
fore haue I caused it to be prynted
of y^e same volume. And yet because
you shal nat fynde the ende of this
lytle werke all naked and bare/we
shall

shall make you a breue and shorthe
remembraunce of these thynges þ
there ben sayd in effecte, althoughe
nat after that same ordre. fyrst thā
purposynge at that tyme to haue
the very experyence, and practyse
of deth/remēbze depely from whēs
you came. For you were nat, ne be
of your selfe. Than remembze that
whan you had a beyng/what you
were/a filthy lumpe of slymy erth/
and yet agayne, whan that slymye
clay was fourmed and framed vp
with your soule / and you a reaso=
nable creature / & therunto a crea=
ture most noble except aungell/yet
were you but an hethen hē unde /
vnto þ tyme you receyued þ grace
of baptisme. Than remēbze whan,
where, howe, and of whom / and by
whome you had all that you now
haue & all that you euer shall haue
that is or shall be good / and you
shal fynde (by reason) and perceyue
that

The ord=
der of
this deth
& cōtem=
placion

that you hadde neuer / ne haue, or
shall haue any thyng of your selfe
but euyl. For whan you were no-
thyng, you had a begynnynge in
your mothers wombe / and that by
synfull generacyon with ful fylth
and lothesum mater / thus you se
whan, where, and howe (that is)
whā you were nat. you had beyng:
where: in your mothers wombe/
howe by synfull concepyon. Of
whome thā had you al, of our lorde
god alone. And by whome, & what
meane: Certenly by the meane of
our lorde & sauyour Jesu Chryste,
the seconde person in Trinite very
essencypall god one / and the same
selfe substaunce, and nature with
the father, and the holy ghost. Se
well, beholde, and consyde who it
is that hath done for you: howe
excellent the person is. And than
for whom he dyd. For you of whom
he had no nede / nor you any thyng
had

had or coulde or might do for him/
but all he dyd for loue, and of mere
charyte / and that also for his
eneinpe / and so beyng in depe pri-
son, neuer to be delyuerde, but by
hym alone. Nowe consyder, and
pondre well who this persone is /
and than loke vpo your self make
collacyon / a cōpare both together,
although there may in deed, no cō-
paryson be made. yet se, a beholde
howe great a mighty a pson he is/
how lytle, a howe infirme a feble a
pson you be, howe wyse, a how well
lerned he is / a howe lytle lernynge
a wysdome you haue, how ryche he
is: a howe pooze you ben / howe ex-
cellēt a noble he is, a how rustycall
a byllayne you be / howe goodly a
pson he is, and howe vile a fylthy
you be: how kynde a louyng he is:
a howe churlyshe, a frowarde you
be. And to conclude, he most hyghe
god / and you a wretched worne
of

of the earthe he all: and you ryght
nought. After this collaciō percey-
uyng what maner of psones bothe
ben: than pondre and wey, what &
howe moche he dyd for you. If y^est
he left (in maner) all heuyn for you:
and here toke vpon hym your na-
ture / & so made you a great estate /
cosyn and of kynne vnto almyghty
god. And yet dyd he serue here for
you: nat onely .vii. yeres: as Jacob
for Rachell: but for a worse & more
lothsum than Lia, all the dayes
of his lyfe / and here begyn to re-
membre that lyfe of our sauour.
After some suche auctours as we
haue named in the other woꝝkes /
or at the least vnder suche a shorte
fourme as we haue set forth in the
boke of householders. Thus his
blessyd incarnacyon, his ioyfull
byrthe / his paynfull circumscy-
on: his honorable epiphanye / his
legall presentacyon / his sorowfull
flyght

flyght into Egypt/his comfortable
retourne and commynge agayne
in to his countrey/his meruaylous
and lerned disputyng with the doc
tours at.xii.yeres of age,his lowly
obedynce vnto his parentes, his
educacyon & byngynge vp vnto y
age of nere.xxx.yeres his baptysme
his fast in wyldernes/his tempta
cyon there of the wycked spiryte &
his victoꝝy. The callynge electyon
and chosynge of his apostles and
discyples,prechyng,techyng,la
bours, and miracles/& his manye
wylongfull repꝛeuues, rebukes/and
inlaimpes of the iewes, and theyꝝ
malicyous awaytes / his solemp
ner/ his most meke mynystrye / &
seruyce in the wastynge of the fete
of his apostles. & he worthy conse
cracyon of his blessyd body & blode
in the whiche sacrament, all his a
postles were made pꝛeestes / & had
the same power, his most swete ser

C.1. mon

mon & his tediousse agonye / when
he swette water and blode / his fals
betrayenge (by Judas) and his ra-
kyng his presentacyon vnto the
byshoppes Annas and Cayphas.
And the cruell dealing of the iues
& the presentynge of hym (by them)
vnto Pylate, & by hym vnto He-
rode by whom mocked and clothed
in a whyte foolles cote / he was
sende agayne vnto Pylate and by
hym examyned, and without cause
founde: put naked and scourged &
arayde with a purple garment &
crowned with thornes with a rebe
in his hande as a sceptre al i mocke-
age & scoone brought forth before
the iewes & by their crye, & request:
put agayne into his owne clothes
& condemned vnto deth his payne
full beryng of the heuy crosse / his
fatigacyon / and feyntynge vnder
the same, so that he fell vnto the
grounde / his crucifixion & naylyng
vpon

hpon the crosse & his pytefull han-
gynge vpon the same his deeth with
a lowde crye. The woundynge of
his hert after that deeth his takynge
downe, & buryall, his glozyous re-
surrection & apperynges / his mer-
ciaplous ascencyon into heuyn /
where he toke for you posselcion of
þe place: þe was prepared & ordayned
for you, befoze þe cōstitucion & or-
dynaunce of þe world. Here you may
remembze þe cōmodytes of þe place:
whiche in hit selfe is moste hyghly
beauteous, fayre, goodly, and plea-
saunte aboue that can be thoughte
vpon erthe and of all thynges that
ben in this worlde, is there plen-
tye and aboundance without any
nede or wante posselcion is there
of the lande that neuer shall de-
caye / & ryches that neuer shall be
minished or made lesse. And as vnto
þe cōmodites of the bovy & goo-
des of nature there is youth, cuer
E.ii. flozysshyng

flouysshynge fresche without age oꝝ
any miseries therof. Beaute and
fayrenes, without any defozympte/
oꝝ fadyng. Myght and strength,
without debylte oꝝ feblenes helth
without sykenes, oꝝ disease / all
pleasure and neuer payne. Euer
myght without any moꝝyng, euer
gladnes: and neuer sadnes. Euer
ioy, and neuer soꝝowe of all thyn-
ges cōtentacion without any mur-
mure oꝝ grudge. Euer loue, and
neuer hate. Euer charyte, and ne-
uer enuye, mercye, pitye, and com-
passyon / without any crueltye, oꝝ
vnyndnes. Euer vnyte and peace
and neuer baryaunce: ne debate.
Euer trouthe and fidelite: without
any falsched oꝝ deceyte. Euer iustice
equite: and ryghte / and neuer op-
pression / ne wꝝonge. Euer due ho-
noure / and reuerence & neuer dys-
dayne ne dyspyte. And to conclude
there is al that is good, and neuer
cuyll.

euill. And of all these thynges:
constant durans, without any my- 1. Cor. 11.
nyshynge, mutabylte oꝝ chaung.
And yet ben there mo cōmodytes
thā eare may here, eye may se, tōge
may tell, oꝝ any herte may thynke.
Whiche almyghty god hath oꝝday-
ned foꝝ them that loue hym. And
yet there is vnto all these cōmody-
tes, lyfe immoꝝtall, & euerlastyng.
And yet foꝝthermoze, you may cō-
sydye in what company / and with
whom you shall vse, and intoye the
sayd cōmodytes. There shall you
fynde your holy patrones / suche
sayntes, as you dayly haue serued /
the pure company of virgynes / the
cōfessours, and martyrs / the inno-
centes, the apostles / & pattrarches
& pꝛophetes. And & goodly bright
company of angels / al redy to pre-
sent you vnto our lady the blessyd
gloryous virgyne M^{arye} / and by
her with them to be recommended

E.iii. and

& comitted vnto her dere sone our
lorde/ & moste swete sauyour Iesu,
which wyl nat disdayne to receyue
you most beningly & gently & so to
replēt & offce you vnto þ̄ p̄sēce of his
most w̄rthy father which (by him)
is also your father. Se now (good
deuout soule) beholde, & loke wel &
inwardly, p̄ceyue where you nowe
ben/ & w̄ whom. With your lorde &
maider/ your very father & brother
your gouernor & gyder/ your helpe
& cōfort your only refuge, & succour
your inward loue: your whole hert
& desyre, redemer & sauyour, your
creature & maker, your god & all
your good: with all þ̄ holy sayntes
& angels of heuyn in þ̄ p̄sēce/ & be
fore þ̄ thzone of þ̄ glorȳous trinite,
þ̄ father þ̄ sone & the holy ghost. iiii.
distinct p̄sōs, & one nature one sub-
stance one essēcy all god. Se nowe
(I saye) and take hede where and
with whome you be. And here kne-
lynge

lynge oꝛ rather lyenge downe pꝛo-
strate vpon your face: remayne, byde
& dwell here still/here expyre & dye
starkē deed/ & vtterly that no soule
ne spiryte be eite oꝛ byde in youre
body / but all foꝛ the tyme so ferre
departed/ nat onely from all thynges
of the world, but also from the
selfe body & there lyenge as a lūpe
of cley be leste without any senses
oꝛ wyttes of heryng, seynge, smel-
lynge, tastyng, oꝛ touchynges. So
done we rede (as I sayde befoꝛe) of
saynt Ambrose, saynt Katherine of
Shene with diuers othet. This is
nowe the moost hyghe poynte of
this exercyse and pꝛactyse of dethe
after the verry definition of deth.
Whiche (as I saide) is called a de-
partynge of the soule from the
bodye. Foꝛ in this deth (foꝛ
that tyme) youre soule is depar-
ted from youre body, so that you
be nat than youre selfe: but deed

Aug. ii.
confes.

E.iii. and

& cleue fro your selfe. for as by p^ren
lyenge in the f^ore / is by similitude
al f^ore, so ben you al one with god.
¶ Qui adheret deo / vnus spirit^u est.
Who so euer (sayeth saynt Paule)
dothe cleue, and stycke faste vnto
our lo^rd: is with hym one spiryte.
So ben you than that same thyng
that you shall be / with our lo^rd
hereafter, that is al one with hym /
dwellynge and abydynge in hym,
and he in you so al diuine & godly.
Say nowe (good deuout soule) yf
you can thynke o^r suppose in con-
science, that any faythfull ch^ryste-
an vsynge this exercise: and so ha-
uynge so large experyence & p^rac-
tise of deth / may haue, fele, o^r per-
ceiue, any notable payne in deth /
yfth nowe in this deth, so oftymes
exercised the bodye p^rycked with
p^rynes o^r nedyles: feleth no payne
at all. O^r howe may any horroure
dredde, o^r feare, trouble o^r moue that
person;

1. Cor. vi.

2.

person/that is in suche place, with
suche company and in such case as
before we haue shewed. yet (saye
you) say the deuyl wyll be present
at my dethe / what than saye I so
peraduenture / he wyll be at this
dayly exercyse. For so done we rede
in the lpyes: and collacyons of the
holy fathers/ but that hathe alway
ben, and euer shall be vnto his co-
fusyon/rebuke, and hurte/ and vnto
to your triumphe, gloire, & prayse.
But yet you saye, that the syght of
that greslye ghost, can nat be with-
out great feare: wherunto I saye
agayne that although the syght of
hym be (of it selfe) horryble, vgly, &
fearefull / yet ben there dyuers co-
fortes redy at hande to helpe. One
is that may be sure, he cannat hurt
you. An other is, the ptesence of the
holy sayntes, your sayde fryndes &
wyll restrayne his power and ma-
licyous wyll. For they ben moche

E. v.

more

Exempl.
dine
Bible.
li. vi. ca.
xxxviii.

more haleant and myghty than he
is. And doubt you nat they wyl al
be preste, and redy there at y tyme
about you / nat feyned, but as faith
full frendes, with whome well ac-
quoynted and fully knowen / you
ben now and of longe tyme haue
ben very familyer and whomely.
Truste you surely in them, for they
wyl nat deceyue you. For yf they
dyd, they were nat faithful / but ra-
ther feyned frendes. For a very
frende (sayth the wyleman) loueth
at all tymes and euer is proued in
necessyte or nede: & at dethe is most
nede. For although good loue and
faythfull frēdshyppe / be well pro-
ued in all the lyfe tyme: yet is it
better proued at the tyme of dethe/
and best of all after deth. For than
cōmunely feyned frēdes done sone
forget. But these frendes wyl ne-
uer forget you. For as they now
(in your helth) done dayly conforthe
and

and desed you in all temtacyōs: so
wyl they at your deth delyuer you
out of all daungers / & afterwarde
wyl they deduce, lede, cōuey, & car-
oꝛ bere you bp vnto the place & cō-
pany befoze reherled. And yet haue
you no meruayle though (in y^e mea-
ne tyme) they suffre you to be trou-
bled & grudged with the opinyon
of dethe & with the drede of y^e vgly
syght. For they done so suffre for
your welth & merpte that you ther-
by may be exercised with deth: and
so to be euer redy for it. For dethe
only seemeth euyl and onely is fea-
red by opinyon & nat of any other
ryght cause. For deth of it selfe is
very good & to be loked & wayted
for, & receyued of all p̄sōs, specially
thus exercysed / nat onely without
feare oꝛ drede of payne / but also, as
we sayd befoze, with feruent desyre
great ioy & gladnes as the fynall
conclusyon and laste ende of all
mise-

miseryes, sorowes, and all euyls, &
as the begynnyng of all welthe &
goodnes (that is to saye) of euer-
lastyng helthe and saluacion in
the blyss of heuyn. Wherby he
brynge vs þe bought vs, our lord
& most swete sayour Iesu Christ,
that lyueth and reigneth with god
the father / and with god the holy
ghost world without ende. Amen.

¶ Thus (after our pooze abyltye)
haue made an ende of this pooze
laboure of the dayly exercise,
experyence and practyse
of dethe. ✞

¶ Han I had wrytten by
this lytle werke redpe to
the pyntypng / it pleased
a wyle and well lerned
man, to take the labour to rede it
ouer, and to shewe his iudgement
and mynde in dyuers thynges and
places.

places. And amonge other, because
I had made mencyon in it / of rap-
tes or transes (vnto the whyche in
bede) very fewe persons done duely
attayne or clymbe, & come so hye /
he aduysed me to warne þe deuoute
reders therof / that they gyuenas
to lyght credence to all suche per-
sones. For many of them haue dis-
ceyued manye men, that were full
holy and deuoute. For those may
sonest be deceyued in such persons,
because they cuer suppose the beste
in euery persone, without suspicy-
on of euill in any person. And they
ben moost glad to here þe our lozde
shulde so visyte and comforte hys
people. But yet such persones may
also in them selfe be deceyued dy-
uersly. For some such persons that
were simple and very deuout, haue
ben deceyued by a wycked spiryte /
that (to illude and mocke them /
hath trasfigured and shewed hym
selfe

selfe as an angel of lyght / and hath
shewed vnto the persones many
thynges full good and godly / and
some thynges to come after þe forme
of prophēcy. þe haue truely comen
to passe in effecte : and all to cause
them to gyue saythe and credence
vnto other thynges vnlauffull and
falle. But to wyte here, howe such
a spiryte shulde be knowen from
an angel or a good spiryte: it shuld
be a longe werke, and also super-
fluous, syth, who so euer haue myn-
de to se that matter / may haue it
well and playnly set forth and de-
clared in englysshe, by a lerned mā
a bacheler of diuinite / one of our
Deuout betherne, lately departed:
Whome Iesu xpon, mayster Wyl-
lyam Wonde / in his Loke called
the Pylgrymage of perfeccyon in
the. lvi. chapyter of the secōde boke
and in the thyrde and. xii. chapy-
ters of the thyrde boke, in the. iii.
dayes

dayes Iourney. Some other psons
ben deceyued onely by the corrup=
tyon of fantasye, whiche causeth
them to thynke and beleue verely,
p̄ surche thynges as (by onely yma=
gynacyon) come vnto they: inyn=
des, ben verely spoken vnto them/
as some done thynke that p̄ crowe
oꝛ other byꝛde, dothe saye oꝛ syng
certayne woꝛdes, oꝛ that the bell oꝛ
bellys done ryng and saye after
they: ymagynacyon. And of this
sorte ben many persones, & moche
different, accoꝛdyng to the disease
of the hede/as the fantasye is moꝛe
oꝛ lesse corrupted. And yet some of
thē wyl shewe many metuaylous
thynges, that they beleue verely
foꝛ true, which in dede were neuer
true. But these persones done co=
munely shewe nothyng that is
greatly euill: noꝛ yet any greate
good / but that men may sone dis=
cerne and perceyue foꝛ fantasies &
ymagy=

pmagynacyon/except the persones
were some preuey synners. And
than wyl the wycked speryte be re-
dye to put hym selfe in pzease / and
with that corrupcyō to helpe forth
vnto illusyon. But yet ben other
Deceyuers, though none of this
sorte/but of a moze deuellthe sorte
very pprocrytes, that seyne them
selfe to haue reuelacyons, & knowe
well they haue none suche, but that
(to deceyue the people) seme in a
transe or rapt / whan they wyl, as
we rede of Dauid, that feyned him
selfe madde, and in a rage vpon a
certayne tyme: For a good purpose
to saue his selfe. And so playde his
pagant, that he frothed or fomed
at the mouth / & ragged as though
he had ben furycus and madde in
dede. And so done these wretches
the disceyupnge of many persones
wilfully and of purpose. Butt, owe
to be ware of suche wretches and
ppocrytes:

1. Reg.
vii. 2.

ypocrytes : surely it is very harde.
For as to gyue ouerlyght credence
to suche persones, is agaynst wys-
dome : so vtterly to cōdempne thē,
oz to dyspse them / is peryllous &
agaynst vertue. Wysdome is
therfore, to proue well the spiryte
before. yet do I nowe ymagyn
what many persons wyll say here-
unto, that is, that this exercyse is a
mater ouer hygge / and excedynge
the wyttes and vnderstandyng of
symple vnlerned people. And so is
the tother worke also, wherunto I
do sende them in this worke, that
is to say / the disposicyon and ordy-
nauce vnto cōmynon oz house-
lynge. Wherunto I saye agayne,
that bothe the workes ben so de-
uyded into such partes: that euery
person may take what he wyll, ac-
cordinge to his state and condicy-
on. Rede the werke ones ouer, and
than chose / for I thynke there ben

I. i. but

Licero
de orato
pfecto.

but fewe persones: but & they may
lyghtly vnderstande and vse one
of those exercyses. And (as a great
lerned man sayd of a werke that he
had sende forth) althoughe this
werke were so deuyfed: that fewe
persones myght attayne to the full
hepyght and clere vnderstandynge
therof: yet shulde no person dis-
payre, ne be discouraged thereby.
For as a pycke or marke is set in
a butte for all men to shute at: al-
thoughe none hytte the pycke.
Those that done shute nere be-
nat wout prayse. And saynt Paule
sayeth, whan there is a glayue set
vp for renners: all or many done
renne/ but one catcheth the glayue
alone/ and yet is it nother shame ne
rebuke, to wynde the seconde or the
thyrde game. But here in ourrāpe,
none that dothe assaye to renne/
shalbe without a synglar rewarde.
For (as the same apostle sayeth)
every

1. Cor. ix.
d.

1. Cor. iii.
c.

euery person shall receyue his pro-
pze wages oꝝ rewarde:accoꝝdyng
to his labour and deseruyng. And
many tymes it may here fortune,
and come to passe / that those that
come last:shal be fyꝛst and best re-
warded. So sayeth our saupour
in the gospel. *Erunt primi nouissi-
mi, et nouissimi primi.* In this
campe/the fyꝛst shalbe last, and the
last shall(in rewarde)be fyꝛst. The
respect and weyght of this labour:
standeth nat in the bodely exercyse
of the outwarde werke / but in the
infoꝝs and dilygence of the wyll /
put therunto your good wyll and
dilygence to do what you can: And
thoughe it be but very very lytle
that you spede oꝝ do in this exercy-
se:that lytle lytle, thoughe it be ne-
uer so lytle: yet shall it be greatly
rewarded. And peraduenture, moch
moze mercyte and rewarde shall the
duld persone haue by that infoꝝs,

Math.
xx. b.

F.ii.

Dily-

dilygence and good wyll: than shall
the lerned and quicke wytted per-
sons : that moze lyghtly and with-
lesse labour done spede in this ma-
ter. Let no person therfoze dyspayre
ne take discomforte with any dul-
nesse . For the poete sayeth. Labor
improbus omnia vincit. Impos-
tune labour doth ouercōe all thyn-
ges. And yet though some persons
can (by no meanes, fall vnto the
hyghest exercise of this lessō: let thē
fall vnto prayer / and be sozpy that
they can nat flye so hygh, makynge
protestacyon / and call our lord to
wytnesse / that fayne & gladly they
wolde do what beste myght please
his goodnes / And let them there
cōmytte, recomynende, betake, and
bequeth them selfe body and soule
vnto his handes at that tyme : as
they intende to do, at the houre of
dethe. And beseeche his grace / that
this recommendacyon & bequeste,
may

may stande / and of hym he recey-
ueth for that tyme / and therewith let
them saye. In manus tuas. &c. as
is before sayd. Some psones euery
yere ones at y least, and some. iiii.
tymes, that euery quarter ones /
done make theyr funeralles / that
is / all the solempnyte of theyr bu-
ryalles, with Dirige and masse / &
offre theyr masse peny them selfe.
And after that / make a feast & dele-
ualmes: as though they were than
deed in dede & buryed / also whiche
custome I prayse very moch. And
yf y were done euery moneth ones
or euery weke / or yet euery daye, of
them that haue abilyte and tyme
therunto. I wolde thynke & iudge
it a deuoute and meritoꝝpous ob-
seruaunce. For those perlones, that
by any of these / or lyke meanes,
done so prepare & make theu selfe
redy to dethe: may be sure neuer to
dye sodenly. For many perlones

J. iiii. bent

ben soze affrayde of soden dethe / &
 Done ful hartely make prayer, that
 they neuer dye sodenly. Let them
 vse this maner / or some one of these
 formes and maner of exercyses / &
 they may be sure of theyr prayer /
 that is, neuer to dye sodely. Study
 therfoze good deuout soules, to be
 redy at euery houre / and pray vnto
 our lord, that you may haue the
 wyll that saynt Paule had, whā
 he sayde. I couet and desyre /
 to be dyscolued, and to de-
 parte this lyfe / and to
 be with Chyyst. whe-
 ther he byynge vs
 all that made
 vs. Amen.



20 The olde wretche youre assu-
 red beademā of Syon
 Rycharde Whytford.



Imprinted by
me Iohn Weylande/at Ld:
Don within the Temple
barre/at the sygne of
the blewe Cat:
lande. An. M.
D. xxxvii.



to be sold of



Weylande

for the worthy and true
hand and commendment unto
you for a copy of the
same

for the worthy and true
hand and commendment unto
you for a copy of the
same

for the worthy and true
hand and commendment unto
you for a copy of the
same

for the worthy and true
hand and commendment unto
you for a copy of the
same

With tract 8.

The werke for

housholders, nowe newly
corrected and set forth
into a dialoge be-
twene the hous-
holder and

his

housholde / by a professed brother
of Wyon Rycharde Whytford
with an addycion of polle-
cye for householdynge /
set forth also by the
same brother.





BRITISH
MUSEUM

Certayne small

werkes of a brothers of Syon
Rycharde Whytforde.

¶ The contentes of
this boke.

First a dyaloge and cōmu-
niacyon, betwene y^e hous-
holder and his housholde.

CAn other dyaloge betwene the
curate and his ghostly chylde.

CTwo maners of alphabetes /
crostroes / called. A. b. c.

CA dayly exercyse, and expervēce
of deth / all duely corrected by the
selfe auctour, and nowe prynted
trewely.

¶ The sayd auctour requyred me
instantly that I shulde nat prynte
noz ioyne any other werkes vnto
his. Specially of vncertayne auc-
tours. For (of late) he founde a
*ii. werke

¶ Unto the deuout reders, Ry-
charde Whytforde a professed
brother of Syon/gretynge
in our saupour Iesu
euerlastynge.



Suppose and thynke be-
rely good deuout reders/
that whan you rede these
poze symple werkes: some
of you þ haue had mynde
to rede them/wyll nowe meruayle
to se and perceyue that these ben
the same werkes that went forth
befoze, and nothynge chaunged in
substaunce/ but onely the tytle, and
some fewe thynges added. Some
other wyll paraduenture iudge oꝝ
feare in me ambicyon that I wold
seme to make many werkes / and
yet dyd sende forth but the same,
newely chaunged oꝝ dilguyfled.
To satisfye therfoze your deuoute
myndes with the trothe in trewe

x.iii,

con=



conscience/there is none such cause.
But yet causes there ben dyuers
appartaynyng bothe vnto you &
me. One cause is that I trust be-
rely you haue them here in a more
perfecte lettre than you had before.
And also more truely prynted. For
(of a suretye) the tother letter was
moche vicious and faultye/ & that
in some places, that myght seme
vnto my neglygencye. And also in
the same volume or boke/ is one of
my workes left out/ whiche werke
is nombred amonge the contentes
of the same volume and boke. And
in stede of my werke, is an other
heretyke or heretycall werke set in
place/ and the whole boke solde for
my werke/ whiche thyng is the
most chefe cause of the sayd muta-
cion or chaunge. For that thyng
dothe nat onely put me vnto infa-
mye and sclaunder: but also dothe
put all the reders in ieopardye of con-
con-

I have payd vnto me
for a copy of your
workes off me

conscience to be infecte and also in
the daunger of the kynges lawes,
for the manyfolde erronysous opy-
nyons that ben containyd in the
same boke. Nowe iudge you (de-
uout reders) whether these causes
ben nat reasonable for the sayd rifu-
tacyon and chaunge. I praye you
therfore of your charyte take all
vnto the beste. And by my pooze
aduyse / rede nat those bokes that
go forth without named auctours.
For (doubtles) many of them that
seme very deuout and good wer-
kes: ben full of heresyces. And your
olde englyshe poete sayeth. There
is no poyson so peryllous of sharp-
nes, as that is: that hathe of sugre
a swetnes. I wolde gladly þ welth
and nat þ ieopardye of your soules
our lord god, a most swete sauour
Jesu my iudge / who kepe you, and
sende you þ increase of grace. Amē.



Handwritten text in a cursive script, likely a signature or a note, located below the illustration. The text is written in a dark ink and is somewhat difficult to decipher due to the cursive style. It appears to be a name or a title, possibly "Johannes de..." followed by some illegible characters.

A Dialogue of cōmunycacion
bptwene the housholder
and his housholde.

The spekers.

Fyrst speketh the housholder
than speketh one of the hous-
holde for all the residue.

20 ❀ 22

The housholder.



Good chylderne &
frendes: I had (of
late) counsell to call
you all to gether.
And (for the dis-
charge of my con-
science) to shewe vnto you a for-
me of lyuyng: fyrst therfore lett
vs cōsydye that all we bene mor-
tall, as well the ryche as y poore,
the yonge as the olde, there is no
difference, none excepte, all must
nedes dye. And thoughe we lyue
very lōge, yet shall we dye short-

ly: for þe lengest lyfe of this worlde, is very thorte. And yet haue we no certayne, ne yet cōiecture of knowlege, whā/where/howe, or in what state we shall departe this lyfe. And suze we bene, that as we bene founde at that tyme; so shall we be takē, and without respite or delay, forthwith shall we be presented and brought before þe hyghe iudge, that can nat be deceyued, to make a counte of all our lyfe past, where no man of lawe may speke for vs, ne any excuse may serue vs. Our owne conscyence shall there speke and tell playne trouthe, wout craft or dissimulacion, and (in a momente, a twynclinge of an eye) shall clerly confesse all our hole lyfe, and euery wyncle and parte therof: whiche confessiō, if our lyfe were good, shalbe vnto our great honour, comfozte, reioy-

lynge, & iope everlastynge. And
contrary, if it were euyl, it shalbe
vnto our great shame & rebuke,
vnto our endles sorowe & payne
and wo everlastynge. We haue
nede therfore to be well ware,
howe we spende our tyme, howe
we passe this lyfe, or rather howe
this lyfe passeth vs. And moche
shall it auayl and profite vnto
the helth of our soules: ofte ty-
mes for to remembre our laste
ende. The wyse mā sayth. ✽ In ^{Ecclesi.}
omnibus operib⁹ tuis, memora- ^{vii.}
re nouissima tua, &c. In all thy
werkcs (sayth he) remembre thyne
endynge daye & what thynges
shall come vnto the at thy laste
ende, and thou shalt neuer do
synne, ne cōtynue everlastyngly
therin. ¶ One of the household.
Syz we all byseche you, than, p
you wyll shewe & teche vs p for-
me, & meane our waye that you

psalmo.
xxxiii.

speke of. ¶ The household. The
fyrste poynte therfore of a good
Christiā, is to entende and pur-
pose w good harte & constaunte
mynde, to auoyde synne, and dy-
ligently to study howe to fle and
beware of the occasyons therof.
And than to appoynte hyin selfe
vnto some custumable course of
good & pfytable exercyse. * Di-
uerte a malo, & fac bonū. (saythe
the prophete) Turne awaye thy
face, thy harte, wyll, & mynde, fro
all euyl, and appoynte thy selfe
to worke good werkes. ¶ The
psone of þ household. Syt, hyt is
sone sayd, fle euyl & do good.
But I pray you shew vs forther
howe to do so. ¶ The household.
For a fourme therfore howe to
folowe þ same by cōtinuance I
shall shewe you my pooze aduy-
se. I speke vnto you good sym-
ple and deuoute soules, þ wolde

sayne lyue well your selfe, & al-
so cōforte all other vnto y^e same.
Fyrst than eueryche begynne wth
your selfe. And as sone as you
do awake in the mornynge, to
arise for all daye. Fyrst sodenly
tourne your mynde and remem-
braunce vnto almyghty god, and
than vse (by cōtynuall custome)
to make a crosse with your thō-
be vpon your foreheed or front,
in sayng of these wordes. In no-
mine patris : and than an other
crosse vpon your mouthe, with
these wordes, Et filii. And the
thyrde crosse vpon your breste/
saynge, Et spūs sancti. Amen.
And if your deuotion be therto,
ye maye agayne make one hole
crosse, from your heed vnto your
fete, & from the lesste shulder to y^e
ryght sayng all together. In no-
mine patris & filii et spūs sancti.
Amen. That is to meane, I do

A iii.

blesse and marke my selfe wth the
cognisaunce & badge of Christe,
in the name of the father, and in
the name of the sone, and in y^e na-
me of the holy ghost, y^e is to saye,
the holy Trinite. iiii. persons and
one God. Than saye o^r thynke
after this forme. Good lo^rde god
my maker & redemer, here nowe
in thy p^resence, I do (fo^r this ty-
me & fo^r all the tyme of my hole
lyfe) by queth and betake, o^r ra-
ther do frely gyue my selfe, soule
and body, with all my harte and
mynde vnto the, good lo^rde, and
vnto thy handes to be thy bonde
seruaunte fo^r euer, acco^rdyng
vnto y^e p^romysse made in my bap-
tyisme at the font stone. And here
nowe I do ratyfy and newly
confy^rme the same and do fully
consente in harte & mynde ther-
to, neuer here after, by the helpe
of thy grace, to contrary the sa-

me, but to cōtinue in thy lawes,
good lord, vnto the ende of my
lyfe. But where thou knowest,
good lord, & I am a frayle per-
sone, infirme, feble & weyke, & of
my selfe prone & redy, i thought,
worde and dede vnto euill, from
the begynnynge of my lyfe hy-
therto: I beseeche the good lord
god and father of all puyssaunce
& power, of all myght & strenght,
that thou wilt defende me from
all myne enemyes, and gyue me
spirituall strenght and power, &
I may in the/ daynquythe and
ouercome, fle & auoyde all suche
fraylte, lyght maners or disposi-
cions, as shuld be cōtrary to thy
wyll and pleasure, & that accor-
dyng vnto this wyll of the spi-
rite, whiche thy goodnes hath
now frely gyue vnto me, I may
destroye the wyll of the fleithe &
so contynue vnto the ende of my

Genesias.
viii.

A. iiii.

lyfe. And yet good lord, where
thou knowest also that I am but
rude and vnlearned, wout wytte
wyldome and due knowlege of
the and thy lawes, all ignoraunt
and as an ydiote or foole in all
good and spirituall vnderstan-
dyng, I byseche the good lord
god that art the essentiall sone of
god the father, and vnto whome
is appropriate all wytte & wis-
dome, all science / connyng and
knowlege, and all ryght percey-
uynge & vnderstandynge / that
thou wylte graunte me the due
knowlege of thy selfe by ryght &
true fayth, and the knowlege of
all thy benefytes & gyftes done
to me and all mankynde / & gra-
ce dewly to thanke the for them.
And also due knowlege of myne
owne selfe, of the state and con-
dicio of my lyfe and couersacio,
and specially of my wretchednes

Wth due contricion for all my syn-
nes. And knowlege also of thy
lawes, wyll & pleasure/so that
by no maner of ygnoraunce or
mysvnderstandyng, I do (at any
tyme) in werke or dede / or in wor-
de or thought: any thyng con-
trary vnto the same. And thy² d-
ly (good lord) where þ^e knoweste
also that I am ofte tymes obsti-
nate of mynde, froward & euyl
wylled / stubburne of stomake &
vnkynde of harte / dull / negly-
gent, and slouthfull in all maner
of goodnes, I beseeche the good
lord god holy ghost/ that arte þ^e
spirite and wyll of the father / &
of the sone, and with the^e þ^e same
selfe essenciall god, vnto whome
is appropriate and specially ap-
poynted / all bouite / all goodnes /
all grace and good wyll, that þ^e
woldest voyche lasse to gyue me
the grace of good wyll, so that I

A v.

neuer do / saye / ne thynke that
shulde be contrary to thy wyl.
And hauynge vnto the euer a re
uerēde dꝛede, I may loue the for
thy selfe, & all other in the (loꝛde)
and for the / so that accoꝛdyng
vnto the spirituall strength and
knowlege that thou hast gyuen
me, I may apply my wyl hooly
vnto thy wyl / so that I haue no
wyl propre vnto my selfe, but
my wyl be all thy wyl, & bothe
(as moche as maye be possyble)
one wyl. And so I maye here in
this life oꝛdꝛe my loue, and come
vnto suche perfection of feruent
charyte ꝑ (by ꝑ grace) I may at
tayne vnto ꝑ fruiçiō of euerlas
tyng charyte in thy ioyfull pre
sence. Amē. And good loꝛde god
father of heuē, I beseeche the ta
ke & receyue me thus vnto thy
grace. and haue mercy and pyte
vpō me and all thy people. And

thou lord God, blessed sone of
god the father, and saupour and
redemer of the worlde/ haue py-
tie and mercy vpon me and vpo
all Christen people. And louyng
lord god holy ghost and blessed
spirite of god/ haue mercy & pyte
vpo me and ali the worlde. Holy
and blessed Trinite, one selfe &
same essenciall god/ haue pyte &
mercy vpon me and all myne / &
vpon all thy creatures. Amen.
And than ones agayne blesse the
with, In nomine patris : as be-
foze, and thā go forth vnto your
busynes where ye wyll. Let this
be for your moynynge exercise.
And though you that haue grea-
te thynges to do, wolde thynke
this prayer and moynynge exer-
cise ouer longe, because of your
busynes I acerteyne you, if it o-
nes were by vse gotten redy and
incorporate and prynced in the

harte and mynde, it wolde sone
be sayd or thought/ and the per-
sone shulde (I byleue) haue gra-
ce to spede y better in other thyn-
ges, and nothyng forthynke of
the spedyng of the tyme, but ra-
ther accounte it for greate gay-
nes, in so moche that we purpose
to set forth in the ende a longer ex-
ercise, for them that haue longer
tyme to spede, but now we shall
go forth herin. After y sayd mo-
dowe exercise I truste you wyl
be well occupied vpon your ap-
paynted course of occupacion.
For that was our counseyle in y
begynnynge, that ye shulde ap-
paynte your selfe, by a cōtynuall
course, vnto some certayne occu-
pacion that may be profytable, &
euer to auoyde ydlenes the mo-
ther and nourse of all synne and
euyl. And euer beware of suche
occupacions as ben called com-

munly pastymes, that is to saye,
all maner of vnlawfull games/
& suche disportes as done drawe
people rather to byce thā to ver-
tue, whiche moze properly maye
be called lose tymes than passy-
mes. For syth/ by the affyrmaciō Math.
xii. c
of our sauoure, we shall make
accoumpte of euery ydle worde/
it muste nedes followe that we
shall make a moze strayte reke-
nyng of euery ydle or euyl wer-
ke. Let therfore your sayd ap-
poynted occupacion be alwaye
good: vertuouse and profytable.
Syth thā ye must nedes make a
rekenyng of euery werke: wor-
de and thought (for none of these
cā be hyd or kept prey frō your
audytour) me thynketh it shulde
be a greate suretye for you: to ma-
ke eucry day ones your sayd ac-
couite by your selfe. The cōmune
prouerbe is, that ofte rekenyng

holdeth lōg fella wſhype, I wold
aduyſe you therfore to ſpēde ſo
me tyme ther bpō at nyght after
all your occupaciōs, before your
bed, there knele downe & ther be-
gynne to remēbre wheder ye wē-
te & what ye dyd immediatly after
your moꝛowe exerciſe, & in what
company ye were, & what was
there your behaitour and dema-
nour, i werke, woꝛde, oꝛ thought,
and ſo go forth vnto euery pla-
ce/tyme & cōpany as brekfaſte/
dynet/soupper/oꝛ drynkyng/&
where you fynde oꝛ perceyue any
thyng that was good / vertu-
ous/and pꝛofytable/aſcribe and
apply that vnto our loꝛde god, &
gyue vnto him all ꝑ gloꝛy, laude
& pꝛayſe therof/ foꝛ he alone is ꝑ
gyuer of all goodnes/ & ſo ouer
paſſe that thyng lyghtly. And
where ye remēbre of any ſpeciall
thyng done / ſayd/ oꝛ thought

Ample; stycke & byde therbpō/ &
bulte it (as they say) & tourne it
bp so downe/ & try the weyght &
daunger therof, with all the ma-
ner and circumstance of the sa-
me. So may ye knowe the quā-
tytie therof, that is to say, howe
greate a synne oz howe lyttell it
is/ howe be it, none offence cane
be lyttell that doth offēde god, &
surely euerp synne. is offence do-
ne vnto god, although it seme to
be done vnto mā. For as p̄ loue
of god doth begyne at p̄ loue of
neyghbour (for he p̄ loueth nat
his neyghbour) whō he may se
wth his bodyly eye or syght (sayth
saynt Iohn) howe may he loue
god (whome he cā nat so se) so in
lyke maner the offence of the
neyghbour is forth with p̄ offen-
ce of god. Consyder therfore vn-
to whome the trespas is done,
& so that consyderacion with the

1. Ioh. ii.

other qualtyes and quantytyes
of the synne, shall byrnyng you vn-
to a basshemēt therof, and to be
soꝝ therfoꝛe, oꝛ (atʒ leest) to wyl
oꝛ wylshe that ye had nat so do-
ne. Thā mekely crye god mercy/
and aske hym foꝛgyuenes therof
with very pourpose and mynde
to be confessyd therof at due ty-
me, and to take and do penaunce
therfoꝛe. And I dare assure you
that this maner of accoumpte &
rekenynge (though your synne
were neuer so greate) shall saue
you frō the ieopardy of dānaciō/
which is no lytell grace & good-
nes of God. Thanke hym than
lowly therfoꝛe, and so blesse your
selfe, as you dyd in the moꝛning/
and your bedde also/ & go there-
vnto, and so cōmytte your selfe
all hole body and soule vnto the
protection/custody and keepng
of our loꝛde, who gyue you good
nyght

nyght and good reſte. Amen. It
ſhall be ryght well alſo that ye cal
vpon ſuche holy ſayntes as you
haue ſpeciall deuocion vnto, vn-
der this fourine or ſome other ly-
ke. Blessed lady Mary mother of
god alway ſigin, I beſeche y pray
for me, & for all Chriſtians. Holy
angell of god, what ſo euer thou
be that arte deputed and appoynt-
ed vnto my cuſtody, I (ſubmyt-
tyng me with moſt lowly obedi-
ence) beſeche the to pray for me &
for all the worlde. Saynt Micha-
ell, ſaynt Gabriell, ſaynt Rapha-
ell, with all holy angels & archā-
gels, I beſeche you pray for me &
for all people. Saynt Iohn bap-
tyſte and all holy patriarkes and
prophetes: I beſeche you pray for
me & for all chriſtendome. Saynt
Peter, ſaynte Paule, ſaynte Ioh-
hñ the euangelifte, and all holy
apoſtles & euāgelifteſ, I beſeche

you pray for me & for all the worlde,
de, and you also all disciples of
our lord, and holy Innocentes.
Saynte Stephan, and all holy
martyres. Saynte Augustine/
and all holy confessours/all reli-
gious persones and heremites.
Saynt Katherine/saynt Marga-
rete, saynte Barbara, and all holy
virgines: I beseeche you praye for
me/and for all persones. And sy-
nally all you holy sayntes of he-
uē, of euery degre and state where
you be, I beseeche you all in ge-
nerall / and eueryche in speciall/
praye for me & all mākynde. He-
re may you bynge in y^e patrones
of your churches or dioces, and su-
che as you haue (as I sayd) syn-
guler deuotion vnto. And here an
ende as vnto your selfe. ¶ The
persone for the housholde. Sy?
this werke is good for religious
persones/ and for suche persones

as bene solytary: and done lye alo
ne by thē selfe/ but we done lye.ii.
oꝝ .iii. sointyme together/ and yet
in one chambꝛe dyuers beddes &
so many in company/ if we shulde
vse these thynges in p̄sence of our
fellowes, some wold laugh vs to
scorne & moke vs. ¶ The hous-
holder. O bone Iesu. O good loꝝ-
de Iesu, what here I nowe? I dar
well say, there bene but fewe perso-
nes in Englande but they wolde
byde some daunger oꝝ rebuke foꝝ
pleasure of theyꝝ kynge oꝝ pꝛyn-
ce, and many foꝝ theyꝝ mayster oꝝ
maistres, oꝝ theyꝝ soueraynes and
some foꝝ theyꝝ frendes and fello-
wes, & specially where great gay-
nes shulde growe therby vnto thē
selfe. And foꝝ the pleasure of God
our father, and of our swete sau-
oure Iesu our bꝛother, shulde we
be abasshed to take daunger & bere
a pooꝛe mocke oꝝ scorne, that ne-

Omne
principi-
um diffi-
cile. La-
bor ipso-
bus oia
vincit.

uer shall woude our fleshe, ne yet
tere our skyne for þe pleasure of our
perelesprynce kynge of kynges/
& lord of all lordes : fye for sha-
me that any chrestian shulde be so
cowardous . Ventre vpon it, go
forth withall . In . ix. dayes (as
they say) the daunger shalbe past/
fere nothinge. Euery begynnynge
is harde and of greate diffyculte.
But iporune labour doth bayn
quyshe & ouercome all thynges.
I tell you, this dayly exercise by
custome and vse, shall seme very
shorte and swete, profytable and
pleasaunt. Rede it oʒ here it ouer
ones oʒ twyse at the leest before
you caste it awaye . How be it we
thynke it nat sufficiēt noʒ ynough
foʒ vs to lyue well our selfe, but þe
all other chrestians also lyue the
better foʒ vs and by our example,
& specially those þe we haue i char-
ge & gouernaunce, that is to saye

our chylde and seruañtes. And
 me semeth it shuld also be a good
 pastyme and moche meritorious:
 for you that cane rede, to gather
 your felowes about you on the
 holy day, specially the yonge sorte
 and rede to them this poze lesson.
 For therein be suche thynges as
 bothe you and they bene bounde
 to knowe, or can say: þ is the Pa-
 ter noster: the Aue maria: and the
 Crede/with suche other thynges
 as done folowe. I wold therfore
 you shuld begynne with them by
 tyme in youth as sone as they cā
 speke. For it is an olde saynge.
 The pot or vessell shall euer sa-
 uour or smell of þe thyng. where-
 in it is fyrste seasoned. And your
 englyshe prouerbe saythe/ that þe
 yong cocke croweth as he doth he
 re and lerne of the olde. you maye
 in youthe teche the what ye wyll/
 and that shall they lengest kepe &

Quod no-
 ua testa-
 capit: in-
 ueterata
 sapit.

psalmo.
xvii.

remembre. We shuld therfore aboue
all thynges, take hede and ca-
re in what company our chyld-
ren bene nouryshe and brought
vp. For education and doctrine, it
is to saye, byngynge vp and ler-
nyng, done make the maners,
in good and vertuous persones
(saythe the prophete) you shalbe
good and vertuous. And with
the euill persones, you shall be al-
so euill. Let our chylder therfore
bese and kepe good company. The
pye, the iay, and other byrdes, do-
ne speake what they moste here
by eare. The plouer by syght wyll
folowe the gesture and behauy-
our of the fowler. And the ape by
exercise wyll worke and do as she
is taught/ and so wyll the dogge
(by violence) contrary to natu-
rall disposicion: lerne to daunce.
The chylder therfore that by rea-
son don far excede other creatures

wyll here awaye what they here
spoken, they shulde therefore be
vled vnto suche company where
they shulde here none euill / but
where they maye here godly and
Christian wordes. They wyll also
haue in theyr gestures and beha-
uoure suche maners as they se
& beholde in other persones. And
as they bene taught / so wyll they
do / and in many thynges they
maye be compelled vnto a con-
tynuall custome / whiche dothe al-
ter and chaunge naturall dispo-
sicion. Vnto some craftes or occu-
pacions a certayne age is requy-
red in chylde / but vertu and vyce
maye be lerned in euery age. We
must se therfore that in any wyse
you vse no company but good
and vertuous. And as soone as
they can speke: we must also teche
our chylde to serue god and saye
the Vater noster. Aue. and Crede.

as I sayd befoze. And nat only
our chylder, but also se and proue
that all our seruañtes, what age
so euer they be of: cā say the same.
And therfoze don we vse dayly þ
in euery mele/ dyner oz soupper/
one persone shulde with lowde
boyce say thus.

The fyrst
petition.



Alter noster qui es in
celis : sanctificet no-
men tuum. ✽ Good
lozde god, our holy
father þ arte in heuē
let thy name be sanctified: that is
to meane/ I beseeche the graunte
vs grace to blesse, to honoure, to
laude and prayse thy holy name.

The se-
conde.

¶ Adueniat regnum tuum.
✽ Good lozde god our father that
art in heuen / let thy kyngdome
come: that is, I beseeche the lozde,
that all the people of the worlde
may come vnto the grace of bap-

tisme, and so be the faythfull sub-
iectes of thy realme and kyngdo-
me of Chyristianite.

E fiat voluntas tua : sicut in ^{The three}
celo et in terra. ✱ Good lord god ^{de.}
our father that arte in heuen, lett
thy wyll be wrought in erth as it
is wrought in heuen: y is to mea-
ne I beseeche the lord, that all thy
chryistian people here in erth maye
perfourme thy wyll, and kepe thy
comaundementes after theyr esta-
te and condicion, as thy holy an-
gels and sayntes, done in heuen
after theyr state and degre.

Panem nostrum cotidianū ^{The four}
da nobis hodie. ✱ Good lord ^{the.}
god our holy father y arte in he-
uen, gyue and graunte vnto vs
this day our dayly brede: that is
to meane, I beseeche the good lord
graunte vnto vs contynually the
spirituail fode grace and effecte of
thy holy sacramentes. Or thus.

B v.

Graunte vnto vs the contynuall
grace and effecte of thy holy sacra-
mentes / whiche is the dayly fode
of our soules , & spirituall suerty
of our saluacion.

The xpe.
the.

Et dimitte nobis debita no-
stra: sicut et nos dimittimus debi-
toribus nostris. ✽ Good lord god
our holy father that arte in he-
uen, forgyue vs our dettes, as we
done forgyue our detters, that is
to meane, I beseeche the good lord,
forgyue and pardon me and all
Christians all maner of offences
and trespaces done agaynst the
and thy lawes / lykewyse as we
done forgyue all maner of perso-
nes all maner of greues and tre-
spaces done agaynst vs.

The. vi.

Et ne nos inducas in tētatī-
onem. ✽ Good lord god our ho-
ly father that arte in heuen / lede
vs nat in to temptacion / that is
to meane, I beseeche the good lord,

suffre me not. ne any Christian, to
be lede oꝝ bꝛought by any temp-
tation / vnto the full consente of
any synne.

C Sed libera nos a malo. ✽ *Th: vii.*

But good loꝛde god our holy fa-
ther that arte in heuē, delyuer me
& all christians from euyl: ꝑ is to
meane, I beseeche the good loꝛde/
that not onely thou kepe me and
all thy people from all synne and
offence of thy goodnes / but also
that thou wylte delyuer and ma-
ke vs quyte of all synnes paste/
and conserue and kepe vs conti-
nually in the state of grace. Amē.
So be it: that is to meane / good
loꝛde we beseeche the that all these
thynges maye come to passe in
full effecte / accoꝛdyng to our pe-
ticion and desyre.

This prayer of ꝑ Vater noster/
is ꝑ most excellent prayer, bycause
ꝑ our saupour made it hym selfe /

and taught it to his disciples.

The Aue Maria, is y^e most plesau^te prayer, and of most honore vnto our blessed lady, by cause one parte therof is the salutation of y^e angell Gabziell, whereby immediatly after her consente, she conceyued the sone of god in her wombe. And the other parte, was spokē vnto her by saynt Elizabeth, inspired and moued ther vnto by the spirite of god the holy ghost. And therfore do we set forth the Aue maria, after suche maner as we dyd the Vater noster.

Ave Maria gratia plena domin⁹ tecum: benedicta tu in mulieribus et benedictus fructus ventris tui Iesus. Amē.
¶ Hayle Mari full of grace, god is with the. Blessed be thou amōg women, and blessed be the fruyte of thy wombe Iesus Chryste, god and man. Amen. So mote it be,

That fyrst worde Aue, whiche
I do Englyshe after the commu-
ne maner, hayle is a worde of salu-
tacion, as we say in commune cō-
gresses oꝝ metynges together.
God spede you, god saue you, god
blesse you. Good morowe / good
euē, god spede, god be at your ga-
me, god be at your werke, god ien-
de you, with suche other, after the
maner of the countrey where it is
spoken. And the last worde Amen,
it is a worde of consente oꝝ desyre,
that the mater spokē befoze shuld
vnderstande what euery worde
meaneth.

Nowe doth folowe the
Crede.

The fyrste article.

Aredo in deū patrem omni-
potentem: creatorē celi et
terre. ✠ I beleue vpo god the fa-
ther almyghty, maker of heuen &
of erth. This teyme: In deum/

Saynte
Peter.

is diuerſly Englyſhed, ſome done
ſaye / in to god, ſome : inwardly in
god / ſome : perſytlly in god . But
the mooste cominune vſe of the
countrey of the vnlearned people/
is to ſaye. I byleue vpon god and
vpon his ſayth/ but all dothe mea
ne in effecte / that the perſone hath
perſytle ſaythe and byleue in god/
and vnto god.

C The ſeconde article.

ſaynte
Andrew.

C Et in Jeſum Chriſtum filiū
eius vnicū dominū noſtrum.
✱ And I alſo byleue perſytlly
vpon our lord Jeſu Chriſte his
onely begotē ſone: ꝑ is to ſay, ꝑ on-
ly begoten ſone of the ſayd father.

C The thyrde article.

ſaynte
Johan.

C Qui cōceptus eſt de ſpū ſctō:
nat⁹ ex maria virgine. ✱ And alſo
I byleue perſytlly ꝑ our ſayd lord
Jeſu was conceived of the holy
ghoſt, borne of our lady ſaynt Ma-
ry: ſhe remainyng & abydyng euer

ouer a virgine.

CThe fourth article.

C Bassus sub pontio Pilato/ **Saynte James:**
crucifixus mortuus et sepultus. **the more**

✠ And also I. perfytlly byleue þ
our sayde loꝝde Iesu dyd suffre
his passion, & was crucified, deyd,
and buried, vnder the power and
iugement of a man called by pro=
pre name Poncius/and by his se=
conde oꝝ surname Plate.

CThe fyfth artycle.

C Descendit ad inferna: tertia **Saynte**
die resurrexit a mortuis. **thomas**
of Inde.

✠ And I byleue perfyately also/
that our layd loꝝde Iesu: after his
sayde passyon and deth / descen=
ded and wente downe vnto þ lowe
places of hell/and bzought foꝝthe
fro thense our fyꝝte father Adam:
and all that were there with hym/
and that vpō the thyꝝde day after
his deth: he dyde arysie from deth/
and all the bondes therof vnto

lyfe euerlastynge.

C The syrth artycle.

Saynte
James/
the lesse.

C Ascendit ad celos : sedet ad
dexteram dei patris oipotentis.
✱ And also I byleue perfytyly: þ
our sayd lorde Jesu dyd ascende
and stye vp vnto the hyghest he-
uens, and ther doth syt vpon the
ryght hande of god the father oi-
posent and almyghty.

C The seuenth article.

Saynte
Philipe.

C Inde vēturus est iudicare vi-
uos et mortuos. And I allic pfyte
ly byleue, that he wyll come thēse
agayne in to this worlde, to iuge
all persones quykke and deed.

C The .viii. article.

Saynte
Bartel-
meue.

C Credo in spiritum sanctum.
✱ I byleue perfytyly also vpo the
holy ghost, the spirite of þ father
and of the sone, & with them both
the same selfe god.

C The .ix. article.

Saynte
Maz-
thewe.

C Sanctam ecclesiam catholicā.
✱ I

✱ I also byleue that the church of
Christe is and was / and euermore
shal be holy & faythfull / therefore
I do gyue fayth and credence vnto
the same. and vnto the determina-
tions thereof.

¶ The .x. article.

¶ Sanctozum cōmunione: Saynte
Synon.
remissionē peccator. ✱ I byleue
also pccōmuniō of sayntes: þ is to
say / I byleue that all the wezkes
and good dedes of all good & holy
persones / ben and shal be cōmune:
so that euery faythfull Christian
hath & shal haue part with other.
And also I byleue the remission of
synnes: that is to say / that all ma-
ner of synnes may and shal be for-
gyuen / if forgyuenes be duely de-
syrēd and axed.

¶ The .xi. article.

¶ Carnis resurrectionem. ✱ I Saynte
Iudicial
led also
saint Ce-
deus.
also byleue the resurrection of our
fleshe / that is to saye / I byleue þ

C.

all maner of persones shall aryse
at the daye of dome in soule & body
with the same flesshe, blode and bo-
nes that they were bozne with and
dyled with.

C The .xii. article.

Saynte
Mathie.

C Et vitam eternam. Amen. ✠
And I also beleue euerlastyng ly-
fe: that is to say, that (after þ gene-
rall resurrection) all maner of per-
sones/as well good as euill: dam-
pned or saued/all cōtinue in lyfe
euerlastyng e, eyther in ioye or pay-
ne, & neuer departe therfro. This
woꝛde Amen, is declared befoze in
the ende of the Vater noster.

C This maner of þ Vater noster,
Aue, and Crede, I wold haue vsed
& rede vpo the boke at euery mele/
or at the leeste ones a day with a
lowde voyce (as I sayde) that all þ
persones pꝛesente may here it. And
yet foꝛther I wolde aduyse & coun-
seyle all other hougholders to se

(as I do) knowe/ and proue/ that
euery perione in theyr house / & all
that ben vnder theyr gouernance
and charge (can say the same) and
therfore they muste take þe laboure
to here them: theym selfe, and wher
nede is: to teche them. For many
þe ben aged and can not say. Wyl be
abashed to lerne it openly, and yet
if they here it dayly redde after the
maner shewed before: they shall
by vse and custome lerne it very
well. And some other persones the-
re bene: that can saye ryght well/
both vpon the booke and without,
but yet amerce them some bene
dullaydes and slouthfull and some
negligente and careles / and so
done they not saye it: but in tyme
forgete it / as in maner they haue
neuer lerned it. I pray you ther-
fore (good deuoute householders do
as I do) take the payne to here
them your selfe: at the leeste ones

a weke & let none escape you / olde
 nor yong. It shall (byleue me) be
 buto you a great discharge of con-
 science, and not without merite &
 greate rewarde. And charge them
 straytly vnder payne of punyshe-
 ment / that they say it euery day
 thre tymes at the leest / that is to
 saye / in the mornynge / at none or
 myddaye / & at nyght. Than must
 you teche them to knowe by ordre
 y^e preceptes or comaundementes of
 god, y^e names of y^e. vii. principall syn-
 nes, & of they^r. v. wyttes, as thus.
 The comaundementes of god ben
The first .x. in nōbre. The fyrst that we shall
 haue no straunge ne other godes.
 but one alone : and hym to loue,
 honoure & drede aboue all thyn-
 ges. **The .ii.** The seconde we may not take
 the name of god in vayne, & ther-
 fore we may not vse to swere. **The**
The .iii. thyrde, we must kepe our holy day
 with close mynde vnto god, & re-
 uerende deuocion, and therfore we

may do no bodely or worldly labours for lucre theri i. The fourth .iii. we muste with reuerende and due lowly maner do honoure vnto our parentes, that is to say vnto our fathers and mothers, and we shall haue (by the promyse of god) longe lyfe therfore. The .v. we shall not .v. flee or kyll any persone, neyther in dede: nor yet in wyll or mynde, nor yet may we hate any persone in harte. For w^ho so euer so doth: is i. Joh. iiii. an homicide and māleer. The .vi. .vi. we maye do no lechery. The .vii. .vii. we may do no thefte. The .viii. we .viii. may bere no false wytnes, ne make any lye or lesynge. The .ix. we may .ix. not coueyte or deiye any wedded or married persone. And the .x. we .x. may not coueyte ne deiye any o- ther mannes goodes. These bene þ .x. cōmañdemētes gyue & cōmañ ded by almyghty goo/gyue & ven deuyded in two partes, as two ta-

Exod. xx. bles oꝝ bokes. The fyrste appertey
 neth & belongeth vnto almyghty
 god, hym selfe. And in that parte
 ben conteyned the thre fyrste com-
 maundementes, and all those thre
 commaundementes ben cōteyned
 in this one commaundemēt of the
 gospel. Loue god aboue all thyn-
 ges. And in the seconde parte oꝝ se-
 conde table, bene the other seuen
 cōteyned, whiche done apperteyne
 & belonge vnto the neygbour. And
 yet all those. vii. ben agayne cōteyn-
 ed in this one commaundement
 of Chryste. Loue thy neighbour as
 thy selfe. ¶ Yet may you go ferther
 with them / some what to teache
 them what they meane. foz whane
 you saye that we in ipe haue no mo
 goddes but one alone, that is to
 meane, & we shulde loue nothyng
 so well as god. whan soeuer that
 a persone doth sete his harte & myn-
 de vpon any creature, more than

A declara-
 tion of
 the sayde
 preptes.
 The fyr-
 ste.

hpon god/so that he wolde rather
displease god & breake his lawes
and ordynaunces, than for to leue
& forbere the affection or pleasu-
re of the creature / than hath he a
straunge god: a nother god, for thā
that thyng is his god/for y^e which
he doth forsake god, and dothe cō-
trary vnto his wyll & ordynaice.
And here (good and deuoute chri-
stians) be well ware, & warne all
pours of these suspicious wytche
craftes and charmes that bene
moche vsed: and done deceyue
many persones, that (for y^e vnlaw-
full loue vnto the helthe of theyr
bodies, or of theyr chyldre, or bea-
stes, or other goodes lost or stolē)
wyll go seke wysmē or wysewomē
(for so they don call y^e deucls pro-
ctours that done vse suche wytch-
craftes and charmes) thē dō they
seke I say, and put them felse sub-
iecte vnto the felse god the deuyll

and his cerimonyes, to get helthe
vnlawfully by the meanes of that
wyttchecraft forbidden by the chur
che, vnder payne of cursynge. And
yet the symple people, done suppo
se & wene they do nothyng offend
therin. For I haue herde them say
full often my selfe. Syr we meane
well / & we done byleue well / & we
thynke it a good & charitable dede
to heale a seke pson / or a seke beest:
& trouth they say / but yet it is nei
ther good ne charitable to helpe
by vnlawfull meanes. And suerly
þe meane is vnlawfull. For good
reason wyll admytte, that no soze
sekenes may be heeled, but eyther
by nature, or by medicine, or by my
racle. If a synger be cutte, or small
surfet takē: nature in a whyle wyll
heele the persone. But in all gre
uous diseases, medicine is the co
mune meane of helth: but sure ben
they that suche charines or wyttch=

craftes be no medicins . For thā
shulde they heele as well by one
persone as by a nother. And no mā
byleueth they ben myracles ergo
they muste nedely by the deuels
crafte, that do deceyue the symple
persones: dothe hurte some, & tea-
ched þ waye vnlawfully to bynge
them in his daūger. For you wyll
graūte that he were a sole, that for
the helthe of his horse legge, wold
lose one of his owne hādes, or one
of his owne eyes/ & yet is he more
sole in dede: tha: for any creature
wolde lose his soule. But yet some
haue sayd to me. S^r / howe may
this charme be euell or a mys, whā
all thynges be good / as by exam-
ple. The charmer is a good man
or a good woman, and taketh here
a pece of whyte bycade, and sayde
ouer þ bycade nothyng: but onely
the Vater noster, & maketh a crosse
vpon the bycade/ whiche thynges

ben all good, thā doth he nothyng
els but ley þ̄ pece of breade vnto
the toth þ̄ aketh oꝝ vnto any other
soꝛe: tournynge the crosse vnto the
soꝛe oꝝ dysease, & so is the persone
heeled. Howe maye this be euyl
nowe say they? I say agayne it is
euyl and dampnable, bycause the
faythe & byleue of the hole mater
resteth in that applycacion of the
crosse, whiche hathe no naturall
opacion, but is a cerimony vnlaw
full. Foꝝ although all other thyn-
ges here ben good, yet done they
nothyng auayle without þ̄ cery-
mony, & so is all a charme and vn
lawfull and naught, whiche may
euydently be knowen foꝝ nought
& vnlawfull, bycause the churche
doth condempne & foꝛbede all su-
che, whiche thynge surely þ̄ lerned
churche of god, guyded euer by þ̄
holy ghost wold neuer haue done,
if it were good and lawfull. And

therfore in any wyse, let none of
your folks vse any suche. ¶ Now ^{The se-}
for þe seconde precepte, which is þe ^{condr.}
no person shulde take þe name of
god in vayne, warne your folkes
& take good hede vnto the þe they
be no comune swerers. For it were
lesse ieopardy for you to haue in
your house a thefe or a steler, a le-
cher or vnclen lyuer, thā an vsuall
swerer. For a great othe accusto-
med, doth prouoke þe sodayne ven-
geaunce of god The scripture sayth
De domo iurātis non recedet pla- ^{Ecclesi.}
ga. The custurable swerer, shall ^{xxiii. b.}
euer be full of inquite & synne / &
the plage of þe vengeunace of god
shall contynually hāge ouer that
house. Let not thy mouth be vied ^{Ibidem.}
vnto swerynge (sayth þe scripture)
For þe custurable swerer shall ne-
uer be clene purged of synne. wher
fore I dare well say þe swerynge is
one of the great causes of all theie

sodeyne plages amonge men and
beastes, as pestilence, pockes, swe-
tynges, and mozeyns, with suche
other. And I byleue verely none
of you wold be glad to kepe in his
hous a lepre, or any persone infec-
ted with any of the forsayd plages
And yet is a swerer more peryl-
ous thā any of them. For his othe
may slee or infecte your chylde in þ
cradle, or stryke your beastes in þ
feeldes, destroy your cozne & gray-
nes, and cause pryuely many mys-
cheues. And yet many persones
done thynke & byleue, that if they
swere trouth, they do no synne, but
they be surely deceyued, as by case.
If a persone wolde prynte & coyne
monye of good syluer or good gol-
de, keepynge also the due weyghte
and facion, that thynge wolde no-
thyng excuse the persone vnto the
kynge or his lawes, thoughc also
he proued the money were good &

lawfull money. For þe kynges law
is / that no persone shall prynte oz
toyne any money but suche as be
assygnd by hym, and that also in
the place appoynted therunto. So
in lyke maner, the lawe of god is:
þe no persone shall swere any othe/
excepte it be at the appoyntemente
oz comaundemente of suche a per-
sone that hath iust power to requy-
re and to take an othe, and that al-
so muste be done in due place, that
is to saye, befoze a lawfull iudge.
And so may the persone lawfully
swere, so euer that the swerer do
thynke and byleue in true and vn-
feyned conscience, that his othe is
true. And els that is to saye with-
out these circumstaūces and suche
other causes expessed in the lawe
no persone may swere, though it be
neuer so true that he swereth. If
than to swere true is synne, and
dothe prouoke þe hyghe displeasure

of god, by cause it is cōtrary vnto
his cōmaundemēt, to swere falle
must nedes be moze synne, & moze
prouke his vengauce. Example
I shall I shew here of both, that is
to say, howe god is prouoked by
vluall swerynge, & how by forswere
rynge & fallie othes. This story I
foloweth I herde at Stondō a ly
tell bylage, xxv. myles frō Londō
not farre from y hygh way vnto
Cābrydge/where for a tyme I dyd
abyde in auoydynge y greate pla-
ge y both in London & Cāmbryd-
ge dyde than quykely & chaiply
reyne, where also this story was
open in the knowlege of all y cou-
trei there aboute, as don but smal
tyme befoze. A gentylman y was
called mayster Waryngton whole
wyfe was afterwarde married in
Cābrydge vnto a gentylman cal-
led maister Caryngton, so y there
was but one lettze chaūged in her

name, þ is to say C. for B. And of
her also I heide the same story, al-
thogh (as she sayd) she was not pre-
sent. This sayd gentylmā Varyng
tō was a great swerer, & dyd custo-
mably ble greate othes: specially
by the blode of our lord, or (as mo-
ze cēmunely they swere) by godes
blode. And vpo a sōday or els a fe-
estfull holy day he wente forth on
hūtyng or hawkyng: & nothyng
spedyng after his mynde, he came
vnto an alehous at a throughfare
called Pulcriche .v. myles frome
Ware in þ hyghe way to Cābyrdge
þ one syde of þ whiche thoroughfa-
re was in þ sayd parisshe of Stō-
dō, where this gentylman was, &
called for drynk: & anone he began
to swere after his vnhappy custo-
me saynge. By godes blode this
day is vnhappye. And in a whyle
after in sweryng so, he bledde at þ
nose, & therwith moze vexed he be-

gane to rayle & rayne god (as they
say) in swerynge godes palyſſe, godes
woundes, godes fleſſe, godes
rayles, and euer his holy aind bles-
ſed blode, tyll at the laſte he fell fer-
ther to blede at the eares, at his eyes,
at his wyſtes, and all the ioyntes
of his handes, and of all his body,
at his nauyll and ſcundemente, &
of other places of his body, in in-
uelouſe great quantite aind ſtremes
of blode, & ſhotynge cut his tonge
in a meruelous horrible, vglye
and fercfull maner, as blacke as
pitche ſo that no perſone durſt co-
me nere hym but ſtede a farre off, &
caſt holy water towarde hym/ aind
ſo he conteyned euer ſwerynge/
blaſphemynge and bledynge/ tyll
he expyred and was deed. And the
more we after they layd hym in a
carre/ aind caried hym to the ſayde
churche of ſtordon, and cut the
body blede tyll he was lund in
haye

waie as they came in very greate
haboundaunce. This was a playn
tokē that god was moche displea-
sed with that swerynge, and dyde
openly punyssh the same/ in exā-
ple to all vsuall swerers. It maye
also be a good monition and war-
nyng for suche psones that done
myselfe the holy day in hawkynge
hunyng & suche other fruytles
occupacions or pastymes. A no-
ther example of the same vsuall
sweryng was shewed vnto me by
a bachelier of diuinite called may-
ster George wercke/ a fellowe thā
where I was also fellowe, of the
quenes colege in Cambrydge. and
after he was bycare of Harowe
on the hyll, whiche thyng he sayd
vpon his conscience. He sawe him
selfe in a marchauntes house in
London, whiche was his speciall
frende, and sente for hym to gyue
counseyle vnto the same pericne,

D.

a yonge man that was prentysse:
or els seruaunte vnto the same
marchaunte / whiche yongman
dyd vse to swere for his commune
othe / by the bones of god: or by
godes bones. And it came to pas-
se that he was taken with a grea-
te meruelous sekenes, so that no
Physyke ne medicine myght hel-
pe ne ease hym, but that he lay styll
in bedde so longe, that the fleshe
and the skynne of his armes and
fynghers, and of his legges, thyes,
shynnes / fete & toes / dyd deuyde
in sondre / as though they had ben
slytte with a knyfe, so that þe bare
bones myght openly be sene and
feled. And so in the same maner /
(after he had with greate contri-
cion and open cōfession of that swe-
rynge) receyued the sacramentes
of the churche / he departed this
lyfe vnto our lord. Here bene
nowe two notable exāples of vsu-

all swerynge. The thyrde shall
A the you of forswerynge, or falsse
sweryng, whiche was shewed vnto
me of an honest prest of my fa-
milier acquyntaunce that was
bycare of Halywell, where saynte
Wenefredes well is, besyde the ab-
bey of Walsyngwerke in flynt shyre
in the borders of Wales. xiii.
myles from Welshester, whiche
thyng he sayde on his conscience
he dyde se hym selfe and was ther
present with greate multitude of
other people thousandes. A certeyn
man was called to be sworne in
a greate mater by the two par-
ties, whiche sayd parties dyd put
the mater hooly vnto the determi-
nation of his othe, and met bothe
at a certeyne place where was a
crucifixe: a holy rode that dyd ma-
ny myracles, wher vpon he shulde
swere, and so dyd in the syght and
herynge of a great multitude of

people gathred on bothe parties.
And his othe gyuen, he layd both
his hādes vpon the fete of þe rode/
and sware false & contrary vnto
his conscience, and so was damp-
nably forsworne, whiche thyng
god wold haue knowen. For whā
he wolde haue taken his handes
away to departe, both the handes
cleued and stycked faste vnto þe fe-
te of þe rode, as though they had be-
glued or fastened wth nayles there-
vnto. And than he wolde with vi-
olence haue pulled them of: & than
with sterynge and hasty mouyng
to and fro, the steppe wher vpon he
stode: slypped and boyded frome
hym. And than hanged he styll by
his handes, & so remayned hang-
ynge styll contynually the space
of thre dayes, & maruelous moche
people came thither to se and loke
vpon hym, of the whiche many ben-
yct luyge. So at the laste after

thre dayes whā he had with great
contricion openly cōfessed his de-
faute / & receyued the sacramentes
of the churche, whan þe people sup-
posed & thought verely he shulde
there haue expired & died he was
sodeynly losed and delyuered / and
lyued many yeres after a good &
holy lyfe / vnto the glozy of God
and great example of them þe bene-
swerers. ✠ **S**aynt Gregory in his
dialoges doth shewe of a chylde, þe
(as he had herd of other persones)
dyd swere great othes, & had plea-
sure therein, and sodeynly whan he
was swerynge in his fathers lap
vpon his kne / the deuyl came &
openly rauynshed and by violence
toke hym from his father / and ca-
ried him away / that he was neuer
sene after. Here maye you percey-
ue the great peryll and ieopardy
of sweryng. For þe loue of our loz-
de therfore good deuout chrystians,

Lib. iiii.
cap. xviii

D in.

*Menda-
cium.*

take good hede therto / as well in
your ielfe as in your folkes . And
yet shulde you haue no lesse garde
oꝛ awayte vnto lycng, oꝛ makynge
of lyes oꝛ lesynges . For the lye oꝛ
lesynge is very mother vnto both
the defautes shewed laste befoꝛe/
that is to say, vnto periury oꝛ foꝛ-
sweryng, & vnto false wytnes. For
eueryche of these doughters / is
woꝛse than the mother. For y^e lyer
careth lytell to bere false wytnes/
and euery lyer is comunely a swe-
rer / foꝛ els the lye shuld not be co-
loured / dubbed and paynted suf-
ficietly to seme true, & specially in
a defaute whercof the lyer wolde
fayne be excused foꝛ dyede of pu-
nysshment oꝛ rebuke, oꝛ whā a ma-
ter shulde (by that lye) come to
passe / & be broughte aboute vnto
effecte, foꝛ pꝛofyte, auantage, fla-
tery oꝛ pleasure. For whā the lyer
doth coueyte moste subtelly to de-

deyue & fayne and gladly wold be
byleued, thā doth þe lyer most lybe
tally lasse the out othes, & spare the
for no cost (as they say) but whā su
che a persone doth swere most, thā
wyl a wyse persone byleue hym le
ste. And by this doth appere, that
the commune & besy swerers bene
suspecte to be lyers. For the lyer
is combyed so in conscience, that
he supposeth and thynketh he can
not be byleued without he swere
many othes, and great othes. Be-
ware therfore of lyers. For comu-
ne lyers bene communely theues
or pyckers, & vnclene lyuers. And
(to say the trouth) the lyer is
& disposed vnto all maner
res, bycause that all lyers
chylde of þe deuyll. For th
was the fyrste lyer, and eue
cōtinue a lyer. And as the g
saythe, he is the father of all
Howe ponder and wey (go

noute christiās) I pray you, if you
were requyred whether you wold
be cōtente to kepe in your cōpany
a thefe oꝝ pyker, a persone þ̄ shuld
enfoꝛce and laboure to coꝛrupte
your wyues/oꝝ your doughters/
oꝝ yet suche a persone that were
seruaūt oꝝ chyld vnto your deed-
ly foo oꝝ enemy, I thinke you wyl
say nay, you wold kepe no suche.
Than say I beware of the lyer/
foꝝ all commune lyers ben the de-
uyls chyldꝛen, and done folowe
theyꝝ father the deuyl, whoie pro-
perte and naturall disposicion is
to lye. I cane well graunte þ̄ you
gyue and pardon them þ̄ done
pyke, oꝝ do lechery: foꝝ ones
vyse, and labour and loke foꝝ
iery and amendement, but in
vyse can I graunte that you
on the lyers, but euyn forth-
you wolde cure the sodeyne
lence: so coꝛrecte & punyssh

I lye. wherfor I haue set out here
a pty lesson, whiche I pray you te-
che your chylde, & euery chylde þ
cometh i to your cōpany you shall
(I trust) do moch good therby.

I f I lye, backebyte oz stele (re
If I curse, scozne, moke, oz swe-
If I childe, fyght, stryue oz thzete
Than am I worthy to be bete
Good mother : oz maystres myne
If in any of these nyne:
I trespas to your knowynge
With a newe rodde and a fyne
Erly naked / befoze I dyne:
Amende me with a scourgyng.

And than I pray you fulfyll &
perfourme theyr peticiō & request,
& thynke it not cruelly / but merci-
fully done. For þ wyle man sayth, Proverbs
xiii d
who spareth the roode : hateth the
chylde. And in a nother place. If Eccle
vii. c
thou haue chyldezen (sayth he) coz-

recte them betyme/ & hold the bnd
whyle they bene yong, your dayly
practyse dothe shewe vnto you/ &
if you powder your fleshe whyle
it is new and swete/ it wyl conty-
nue good meate: but if it smell be-
foz it be powdzed, all the salte you
haue shall neuer make it seasona-
ble. Powder your chyldre therfore
betyme and than you loue them, &
shall haue conforzte of them. Iddyd
appoynte y correction befoze vnto
y mother oz maystres, for commu-
nely they done take the laboure of
that mynistry and seruyce. Not-
withstandynge there may be sayd
father oz maister, & the staffe oz ro-
te of the ryme be all one. But who
so euer do y correctiō, wheder it be
in lashys, oz in wordes, let it be
done w the charite of our lord/ &
with a myld and softe spirite: that
euer it be done for the refozmaciō
of the persone/ rather than for the

reueingynge of the defeaute, & ther-
foze shulde you neuer do any ma-
ner of correction whyle you be
bered, chafed, troubled, wroth, or
angry for any cause, but rather for
that tyme deferre the correction, &
a nother tyme by good delybera-
cyon take the persones on parte/
or if the trespass be openly knowe,
than do it openly, & all the lokers
thervpon may be warned therby,
and gyue the a good lesson before
the correctiō/and tell them you do
the correctiō agaynst your mynde
compelled therunto by consciēce,
and requyre them to put you no-
more vnto suche labour & payne.
For if thou do (say you) you muste
suffre parte of the payne with me/
and therfoze you shall now haue
experience and proue what payne
it is to vs bothe. And than paye
truely, and afterwarde forthwith
forgyue them clerly and gentelly/

so that they do nomoze so . And in
doynge thus correction/ you may
edyfye & refourme the persones/ &
also meryte & haue thanke of our
lozde, Where if cōtrary you chyde
brawle, curse, and with vngoodly
wordes rebuke, oz stryke with ha-
stynes to reuēge your owne cause
oz appetyte / you shall rendze the
persones moze stubbourne & styffe
harted, and engendze in them an
hatered toward you. And also not
only lose your meryte, but also de-
serue payne and the punysshemēt
of god, where the other correction
done by sobrenes, shall cause the
persōes to haue you in a reuerēde
drede, and also to loue you, & here
afterward to blysse you, and pray
for you. I pray you therfore, wy-
ne & deserue both theyz blyssynge
and prayer/ and also the blyssyng
and rewarde of our lozd. But by-
cause that communly all persones

done bſe to ſwere ſome othe/in af-
firmynge oꝝ denyng / that is in
ſaynge ye, as grauntyng, oꝝ nay,
as denyng, whiche be ſeldeme
ſayd nakedly by them ſelfe with-
out ſome additiō, therfoze I wold
haue you in auerdyng of all bay-
ne othes to teache your chyldren
to make theyꝝ additiōs vnder this
fourme. ye father, nay father: ye
mother/ nay mother: ye bꝛother/
nay bꝛother: ye ſyſter / nay ſyſter:
ye ſyꝝ / nay ſyꝝ: ye dame / nay da-
me: oꝝ vnto þ̄ ſtates, maiſter/mai-
ſtres/ and ſo forth of all ſuche cō-
mune termes / as graundfather,
graundmother: godfather, god-
mother: vnclē, aunte, coſyn / and
ſuche lyke/ wout any other addi-
tion, oꝝ any of theſe founde othes,
as by cocke & pye, by my hode of
grene, & ſuche other. Foꝝ Chryſte
ſayth in the goſpell vnto his diſci-
ples. Swere not you at all (ſayth Math. v

Psalmo.
lxii.

he) in any wyse, þ is to meane vn-
lawfully oꝝ in vayne. And the pro-
phete sayth. † Laudabuntur oēs
qui iurāt in eo : quia obstructū est
os loquentium iniqua. That is
those persones that done lawfully
swere in god, shalbe praysed & ha-
ue rewarde therfore, & the mouthe
of euill spekers shalbe stopped/
and they put to shame and rebu-
ke. All this haue we spokē foꝝ the
kepyng of the seconde precepte oꝝ
cōmaundement. ¶ Nowe foꝝ the
thyrde cōmaundement. I praye
you gyue good example in your
owne selfe, and thā teche all youꝝ
howe they shulde kepe duely the
holy day, that is to say (in as moche
as conueniently maye be) to be
boyde of all maner of worldly &
bodily laboures. I saye in as-
moche as cōueniently maye be. Foꝝ
people must haue meat & drynke/
the houses muste be appateyled/

The
thyrde p-
cepte.

beastes muste be cured and loked
vnto. And very vnsayned necesse-
te or nede dothe excuse in cōscien-
ce. The holy daye is ordeyned of
god and the churche, onely for the
seruice of god. The due place of y^e
seruyce is the churche, vnto all the
that may conueniently comether-
vnto. And to them that may not/
every honest place of good & law-
full occupacion is they^r churche.
For God is there presente where
he is duely and deuoutly serued.
Take the payn therfore whā you
may to go forth your selfe/and cal
your folkes to followe. And whā
you ben at y^e churche, do nothyng
els but that you came for, and lo-
ke oft tymes vpon them that bene
vnder youre charge, that all they
be occupied, lyke (at the leest) vnto
deuoute chryistians. For y^e churche Mathew
xxi.
(as our sauour saythe) is a place
of prayer, not of clatering and

talkyng. And charge them also to
kepe theyr syght in þe churche clo-
se vpon theyr bokcs or bedes. And
whyle they ben yong/let them vse
euer to knele/stande or syte/ & ne-
uer to walke in the churche. And
let them here the masse quykly &
deuotly / moche parte knelynge.
But at the gospel/at the p̄face/
and at the Pater noster, teche the
to stande, and to make curtesy at
this worde Iesus, as the p̄ste
dothe. Thus in the fore noone let
the tyme be spente all in the serups
of god. And than in þe after noone,
muste you appoynte them theyr
pastyme with great diligence and
strayte commaundement. Fyyste
that in no wyse they vse such vani-
ties as comunely ben vsed, that
is to say/berebaptyng and bul-
baptyng, foteball, tenesplaynge/
bowlyng, noꝛ these vnlawfull ga-
mes of cardyng, dyrcyng, clossh-
yng/

ynge/ w^{ch} suche other vnthyrty r^a-
stymes, o^r rather losetymes: wher-
in (fo^r a suerty) the holy day maye
rather be b^rokē, than if they wēt
to the ploughe o^r carte v^pō E^ster
day, so it were not done by cōtem-
pte o^r dispisyng of the commaun-
dement of the lawe, ne fo^r vnrea-
sonable couetyse & loue of worldly
goodes. fo^r synne dothe alwaye
moze defoule and b^reke the holy
daye than doth any bodily worke
o^r occupacion. Therfoze let them
beware of the tauerne & alehouse/
fo^r d^rede of d^ronkenness, o^r of glo-
tony, & of suspecte places/ o^r w^{ch} an-
tō company, fo^r fere of vnclēnes/
o^r lechery / whiche thynges bene
vnto yowth mozte peryllous / & of
great daunger & iopardy of cor-
ruption. Assigne you therfoze and
appoynte you them the maner of
they^r dispoztēs, honeste euer and
lawfull fo^r a resonable recreatiō/

E.

and (asmoche as conueniētly may
be) lett the sexes be departed in all
theyr dispoztēs, that is to saye: the
kyndes, mē by them selfe / and the
women by them selfe. And also ap
pointe the tyme oꝝ space, that they
be not (foꝝ any dispoztēs) from the
scrupce of god. Appoynte the alio
the place, that you may call oꝝ len
de foꝝ them whan case requyꝛeth.
Foꝝ if ther be a sermone any tyme
of the daye, let them be ther presen
te all that bene not occupyd in
nedefull and lawfull busynes / all
other layde a parte, let them ever
kepe the pꝛeachynges, rather thā
the masse, if (by case) they maye
not here both. To bye and sell oꝝ
bargayne vpon the holy daye / is
vnlawfull: excepte it be foꝝ very
nede. Charyte vnto the pooꝛe and
nedy neyghboures, doth lawfully
excuse bodely oꝝ worldly labours
vpon the holy day. Loke well you

neither do ne saye wylfully, and
by deliberaciō vpon the holy daye
any thyng that you knowe in cō-
science, shulde be contrary vnto
the honoure of god, and thā done
you iustely kepe your holy daye.
A very good sure pastyme vpon
the holy daye, is to rede, or to here
this boke or suche other good en-
glish bookes, and gather therun-
to as many persones as you can.
For I tell you there shulde be no
tyne losse, ne mysspente vpon the
holy daye. Lett this pooze lesson
nowe cōtente you for these thre cō-
maundementes of the fyrst table,
whiche (as I sayd) done appertey-
ne & belonge vnto almyghty God
hym selfe. A nother shorte lesson
shall we set forth for the comman-
dementes of the seconde table.
And fyrste the due reuerende ho-
noure to be done of y^e chyldezen vn-
to the parentes, that is to saye/

The.iii.
precepte.

unto they? fathers and mothers.
Teche your chyldren therfore to
aske blessinge euery nyghte kne-
lynge, befoze they go to reste vn-
der this fourme. ✠ Father I be-
seche you of blessinge for charite:
or thus. Mother I beseeche you of
charite gyue me your blessinge.
Then let þe father or mother hold
bp both the handes, and ioyning
them bothe to gether, loke bp re-
uerently & deuoutly vnto the he-
uen, and say thus. Our lord god
blesse you chylde, & therewith ma-
ke a crosse with the ryght hande o-
uer the chylde/sayng. In nomine
patris et filii & spūs sancti. Amen.
And if any chylde be styffe harted/
stubburne and frowarde, and wyl
not thus aske blessinge, if it be
within age, let it surely be whys-
ked with a good rodde, and be cō-
pelled therunto by force. And if þe
persones be of forther age, & paste

suche correction, & yet wyll be ob-
stynate, let the haue suche sharpe
& greuous punysshement as con-
ueniently maye be deuysed, as to
fyt at dyner alone and by the selfe
at a stole in the mydle of the hal/
with onely browne breade & wa-
ter, and euery persone by ordre/to
rebuke them as they wold rebuke
a thefe or a traytour. For in y^e olde Deute.
xxi. d.
lawe suche chylde were brought
before the hole towncshype, that is
to saye, the people of the cyte, or of
that towne, & there were they sto-
ned vnto deth. And certeynly I
wold not aduise ne counseyle any
parentes, to kepe suche a chylde in
theyr house, without great afflicti-
on and punysshement. And there-
fore I thynke it were moche con-
ueniente for ther parçtes, oft tymes
to shewe vnto theyr chylde what
commodityes and profytes, and
what perylls & icopardies done

Ecclesi.
iii .2

folowe the honoure and dishonour
re of the parêtes, accordyng vnto
holy scripture. Some wherof I
haue here set forth as is cōteyned
in the boke of the wyse man called
Ecclesiastic⁹, in the thyrde chapi-
tre. Those persones (saythe he)
that bene the chyl dren of Chryste/
ben also p̄ chyl dren of his church,
& all suche (as thoughe it were by
naturall disposicion) ben gyuen &
applyed of that godly disposicion
vnto obedience and loue. All you
therfore that ben louyng chyl dre,
be cuer obedient vnto the iuge-
ment and discrecion of your parê-
tes. And so be you obedient in all
your werkes, that you therby may
be the chyl dren of saluacion, that
is to saye, that youre obedience be
done with the very loue of your
harte, vnfayned & without dissy-
mulacion. For god hath ordeyned
that the father shall haue due ho-

noure amonge his chyldzen, & the
mother in lyke maner with lowly
obedience. Those persones þ̄ done
loue god, wyl pray vnto hym for
the forgyuenes of theyr synnes, &
afterwarde wyl beware cōteyne &
kepe them ielfe from them. And in
þ̄ dayly prayer they shall gracious
ly be herde. And lyke as a persone
for the surete of his luyng here
doth horde vp & gather treasure/
so done they ordeyne for the sur-
te of theyr saluaciō that duely do-
ne honoure theyr parentes. This
worde parentes doth signifye bo-
the þ̄ father and mother. Who so
euer doth duely honoure his parē-
tes shall haue ioy, pleasure, & con-
forte amonge his owne chyldzen.
And who so euer is duely obediēt
vnto the father, dothe thereby re-
freshe & moche cōforte þ̄ mother.
And these persones that done due
honoure vnto theyr parētes, shall

haue longe lyfe, and in the daye of
theyr prayer they shall graciously
be herde of our lord, & haue theyr
petycion. Those persones that ha-
ue a reuerende dyede vnto our lor-
de god, haue in lyke maner a reue-
rende dyede vnto theyr parentes/
and donz duely honour them, and
wyl do them suche seruyce, and in
lyke maner as a bonde seruaunte
shuld do vnto his lord and may-
ster, as well in werke as worde, w-
all patience and gentylnes. Do
therfore to your parentes honour
and reuerence, that the blessinge
of God maye theroy lyght vpon
you, and that blessinge shall re-
maine and endure vnto your last
ende. The blessinge of the paren-
tes doth fynde and make stable y-
pocissions and the kynred of the
chylidren. And contrary, the curse
of the parentes dothe eradicate &
rotewalt & bitterly destroy bothe.

Chylde, neuer take thou pleasure
ne pryde in the rebuke & dyspayse
of thy parentes. . For that rebuke
is not thy glozy, bolste, noz prayse,
but rather thy confusyon, shame &
rebuke, For the glozy and prayse
of euery person, standeth in þe ho-
noure of the parêtes. And a great
shame and rebuke is it vnto the
chylde, whan the parentes beue
without honoure and reuerence.
Good chylde, take good pacien-
ce with the age of your parentes,
and neuer displease ne greue them
in all your lyfe. And if they fayle i
wytte or vnderstandynge, & ther-
after speke or do any thyng con-
trary vnto your reason or wytte/
take you pacience with them, & let
þe mater passe. And in no wyse do
you not dispise the, bycause of your
owne strenght or better abilitie. For
the pyte and compassion that you
haue vnto your parêtes, shall ne-

uer be forgotten before God. For
you shall haue good and profite
of theyr offence & synne. And in the
iustyce & ryght you do vnto them
shall you be edifyed, and encrease
in vertue. And i the tyme of your
trybulaciō, that good dede shall be
remembred. For as the yce in the
froist doth melte by the clere sonne
beames, so shall your synnes (by
your duety done vnto your parē-
tes be wasted and cleene losed & for-
gyuē. That perionne is of euyl na-
me and fame that doth forsake the
parentes in theyr nede. And tho-
se chyliden bene accursed of god,
that done anger, vere, & trouble
theyr parentes. Chylde of what
state or degre so euer thou be, do e-
uer thy duty with myldenes, me-
kenes, and lowlynes, & than shalt
thou be well byloued, and praysed
aboue other persones. And þ mo-
re hyghe estate thou come vnto, þ

more meke and lowly be thou in
all thynges, and thā shalt thou in
þe presence of god haue great meri-
te, and encrease in grace. For God
doth loke vpon thē that done ren-
dre & gyue due thankes, for the fa-
uoure & goodnes done vnto them
before. All this nowe is the very
texte and lettre of the holy scrip-
ture in the place before reherfed.
Where you may se & perccyue ma-
ny great commodyties and graces
that done come vnto them that
duely don honoure theyr parētes,
And many great ieopardyes and
peryles, and also the curse of god/
that doth lyght vpon thē that wyl
not do theyr duety of honour and
reuerence vnto theyr parentes.
Let therfore your chyldre vse and
accustome thē seife, dayly to aike
theyr fathers and mothers bles-
synges. For this dare I saye, that
although in case the father or mo-

Ad ver-
dum ser-
me trans-
lata.

Et **Gre.** ther were an abhomyable syn-
lib. d'alo.
ui. ca. vii. ner, oꝝ excommunicate, accursed/
oꝝ an heretyke, & though þe chylde
were so also. yet myght that crosse
of the blessinge of that father oꝝ
mother saue that chylde frome so-
deyne myschefe, that els myght ha-
ue come vnto that chylde. And þe
crosse may also do flee oꝝ chace a-
way euyll spirites, that els shulde
haue had power vpon that chylde.
The blessinge of euery good per-
son is good & not without greate
vertue, accoꝝdyng vnto þe power
and degre of the persones & ther-
foze teche the also to aske blessing
of euery bisshope, abbote & euery
preste, and of theyꝝ godfathers &
godmothers, with other deuoute
persones. And let this suffice for
this fourthe commaundemente.

The xijth
the ptece
pte.

Et yet go ferther vnto the fyfthe
comaundemente, whiche is to kyl
oꝝ sle no persone. Teche the there/

that it is not ynoughe þ they put
no persone to deth by stroke of hā-
de oꝝ wepē, but also that they hur-
te no persone in name oꝝ fame by
Detraction, backebtyng oꝝ sclau-
derynge, oꝝ by euyl example of ly-
uynge, noꝝ yet that they curse oꝝ
banne oꝝ wysse euyl vnto any
persone, oꝝ yet hate any persone in
herte. For (as scripture sayth) who ^{1. Joh. iii.}
so euer dothe bere in the harte oꝝ
mynde any hatered, malyte, euyl
wyl, oꝝ stomacke agaynste any
chꝛistian, is an hemicide, that is a
mansleer oꝝ a manqueller. Many
persones wyl say they ben in cha-
ryte, and haue no hatered vnto a-
ny persone, and yet wyl they not
speke one to a nother and that is a
sygne and token that pꝛeuy hate-
red is in the harte, & þ they do not
loue theyꝝ neyghboure as thē sel-
fe, in the true and vnfayned cha-
ryte of our loꝝde. And sure it is, þ

1. Johan.
iii. d.

who so euer dothe not hooly and
fully loue his neyghbore, whome
he may se & behold with his body-
ly syght, he cane neuer loue god/
whome he cane not se, noz so be-
holde. This is than the commaun-
dement of God: that who so euer
doth loue god. muste also loue his
neyghboure. The syxthe comaun-

The. vi.
precepte.

demēt is that no lechery be done/
whiche is not mente onely for the
vnlawful dede, but also for all ma-
ner of prouocacion therunto/ as
wanton and lyght behauiours, in
kysynge, clyppynge, and vnclene
touchynge, a lyght lōke oꝛ caste of
the syghte, with a desyre and con-
sente of harte vnto the dede, dothe
bꝛeke this comaundemēt. Noche
moze than doth rybauldy bꝛeke it,
and suche maner as befoꝛ is sayd.
The olde prouerbe sayth. Who so
wyl none euyl do: Shulde do no-
thyng that longeth therto. The

Math. v
d.

ghostly enemy dothe deceyue ma-
ny persones by the pzetice and co-
loure of matrimony, in ppyuate =
secrete contractes. For many men
whan they cane not obteyne theyr
vncleue desyre of the woman, wyll
promyse mariage, & therbpō ma-
ke a contracte promyse, and gyue
saythe and trowth eche vnto other
saynge. Here I take the. R. vnto
my wyfe, and therto plyght y my
trowth. And she agayne vnto him
in lyke maner. And after y done/
they suppose they may lawfully
vse theyr vncleue behauioure / &
somtyme the acte & dede doth fol-
lowe, vnto y great effere of god &
theyr chene soules. It is a greate
leopardy therfoze to make any su-
che contractes, specially amonge
them selfe secretly alone without
recozdes, whiche must be two at y
leest. For many tymes after the
vnlawfull pleasure is past, dis-

Contra-
des.

ii. Regū.
xiii. 6

toꝛde dothe fall bytweene the parties, eyther bycause that (as the comūne pꝛouerbe sayth) hote loue is soner colde, oꝛ els by the meanes of theyꝛ frendes, oꝛ by some couetyse to haue a better mariage they oꝛ one of them done denye the contracte, & so vnlawfully done mary otherwysse and lyue in aduoutry all theyꝛ lyfe tyme. And bycause þe churche cane not openly knowe þe thyng that was spoken and done in priuete, they bene thought and supposed so to lyue as lawfully in mariage, wher in dede befoze god they done lyue as noughtypackes in dampnable aduoutry and vnlawfull lechery, and all theyꝛ chyl dꝛen bastardes befoze God, all though they seme otherwysse vnto the woꝛlde. Waxe therfoze yout folkes ther be no such blynde bargaynes in youre house oꝛ gouernaunce. ¶ The .vii. cōmaundement

ment is, do not thefte. Yet in cor-
recte your yong persones betyme.
For the chylde that begynneth to
pyke at a pynne or a poynte, wyl
after pyke a peny or a poude. And
so go forth from an apple vnto an
ore, and from a pere to a purse, or
an horse, & so fro the smal thynges
vnto the greate. Whan you take
any chylde therfore in the may-
ner, be it neuer so lytle a thyng:
pay truely at the fyrste tyme, and
the seconde tyme: and prycke the
pynnes or the poyntes vpon the
cappe or shulder in open syght, &
let all the house wonder vpon the
and crye all: here is the thefe, this
is the thefe, se se the thefe. And if
they mēde not therby, let the be so
brought through the open stretes
with shame ynoughe, & cruell pu-
nysshement. For better is it that y
chylde wepte in youth, and suffre
shame and rebuke, than herafter

The. vii.
precepte.

the father, mother & frendes shuld
wepe for sorowe and shame at his
hangyng and shamfull deth. And
let euery persone beware of theste
For all other synnes with contri-
cyon / confellyon and penaunce /
may be forgyuē clerely, but theste
and all goodes vnlawfully gotē/
can neuer be forgyuē vnto the ty-
me that restituciō be made that is
to saye, vnto the tyme those goo-
des / or the valure of them be resto-
red, if the persones (in any wyse)
maye be able therunto. Lett euery
persone pōder well and wey, what
baūtage it is to stele or pyke, syth
(besyde the payne certaynely to be
suffred in hell) the same goodes
(in valure) must be restozed agay-
ne. Small goodes truly gotē, do-
ne growe and encrease vnto the
greate conforzte of the persones.
And contrary, euylly gotē goodes
lyghtly come (as they saye) and

lyghtly go, all wast vnto nought,
with þe disconfort of the parties/
a great combraunce of conscience.

Se than þe all goodes be well go-
ten amonge you. ¶ Of þe. viii. cō-

The. viii.
precepte.

maundemēt you haue befoze some
remēbraunce in the lessons of swe-
tyng & lyeng. ¶ The. ix. cōmaunt-

The. ix.
precepte.

demēt is that no persone shall de-
syre in mynde noz wyshe þe the wed-
ded make of any other persone
were lawfully they? wedded make.

¶ And the. x. commaundemēt is
in lyke maner of the goodes. For
so shulder the parties haue incom-
modite, losse, displeasure oꝝ discon-
forte. The dedes of these two cō-
maundementes were forboden of
god in the. vi. and. vii. cōmaunde-
mētes, here nowe bene the wylles
and desyres forbode. That thyng
than that no man maye lawfully
wyl: may no mā do lawfully. Let
them therfoze beware that do not

The. x.
precepte.

onely wyll and desyre in mynde/
 but also done secretely, pryuelly/
 and craftely laboure to take theyr
 neyghbours fermes, or his house
 (as they saye) ouer his heed, or to
 entyce and get away theyr serua-
 tes, or any other goodes profyta-
 ble for the parties. For though su-
 che thynges maye seme vnto the
 worlde lawfull, surely they be not
 without the great offence of god/
 as contrary vnto his commaun-
 dementes. And thus an ende of the
 .x. commaundementes. ¶ yet
 muste you haue a lesson to teche
 your folkes to beware of the seuen
 pryncipall synnes, whiche ben com-
 munely called the. vii. deedly syn-
 nes, but in dede they do call them
 wronge, for they bene not alway
 deedly synnes. Therfore they shuld
 be called capitall or pryncipall syn-
 nes: and not deedly synnes. These
 bene theyr names by ordre, after

Of the
 seuen pri-
 cipall syn-
 nes.

our diuisiō. Pryde/Enuy/Wrath
Couetyse/Gluttony/Slouth/ and
Lechery. Thus don we orde the/
accoꝝdyng vnto our thre ghostly
enemyes /the deuyll/the worlde, &
the fleshe. For Pryde, Enuy, and
Wrath, done apperteyne and be-
long vnto the deuyll, as chefe mo-
uer of the. And couetyse dothe ap-
perteyne vnto the worlde, as che-
fe mouer therof. And gluttony /
slouth/and lechery, done belonge
vnto y^e fleshe/as they^e chefe mo-
uer, whiche thre we done put vn-
der this orde, bycause that glo-
tony is a great occasyon of slouth.
For(as the pꝛouerbe sayth) when
the bely is full, the bones wolde
haue reste. The full fedde glotton
is apte vnto no good werke oꝝ la-
boure, but rather all disposed vn-
to sluggysshenes and slouth. And
those two betwene them done sty-
re and pꝛouoke most vnto lechery.

¶ iiii.

The. v.
wyttes.

Teche them also to knowe the names of the fyue wyttes, and to put the fyrste fynger of the ryght hande vnto the instrumentes of the same wyttes, that is to say vnto the eare, the eye, the nose, the mouth, and than to ioyne & clappe both the handes togeder, saynge thus. Herynge, seynge, smellynge, tastynge, and touchynge.

The. vii.
werkes
of mercy.

It shalbe also well done to teche the the .vii. workes of mercy. which you shuld (after your power) set forth in werke as you teche the in voyce. That is to fede the hungry. To gyue drynke vnto the thursty. To clothe the naked. Herberow or lodge the wayfarynge folkes / or them that haue nede of lodgyng. Visite the sycke. Redeme the prisoner. And bury the deed. Here is now an ende hereof. **N**ot wsta- dyng I thynke it necessary to shew here yet howe as I lerned of my

Afourme
of co fel-
sion.

gostly father þe taught me ail this
lesson you shuld teche your folkes
to be ordered vnto þe confessyon of
these thynges. For I haue knowe
many come vnto cōfessyō, þe could
not tell howe to do, or what to say
therc. I shall therfore set forth he-
re a short forme and maner therof.
For ther ben many formes of cō-
fessions in print set out at lenth.
Fyrst good deuout christiās I be-
seche you gyue no credēce vnto the
false heretykes, þe done depꝛaue &
set nought by confessyon, nor by
this holy sacrament of penaunce.
For I acertayne you those perso-
nes what so euer they be, þe (after
theyr baptyne and christendome)
haue done any deedly synne, cane
neuer be in þe state of saluacion w-
out the fayth & wyll of confession.
For almyghty god in euery lawe Gene. vi.
byde requyre confession and pro-
voke euery trespasser ther vnto, as

Leuit. iiii
2. v.

Math. v

of our fyrst parentes Adā & Eue in
paradyse, whiche confessyō if they
had mekely made, they & we shuld
haue suffred the lesse payne. In þ
olde lawe speciall oblacions and
sacrifyce was appoynted opely by
the prestes to be done for suche
synnes amonge the people þ were
preuy vnknewen vnto all other
persones, excepte onely the selfe
trespassers, wherby it must nedes
be trowth, that they were confessed
therof vnto the prestes. Whā any
persone also was suspecte of leproy,
the iugement and determy nacion
therof remayned (by þ ordynaūce
of þ lawe) vnto the preste. Whiche
thyng was a playne figure of the
sacramente of penaunce and con-
fessyon. And our sauyoure sayde,
he came not to breke the lawe: but
rather to accomplyshe and fulfyll
the lawe. And so he dyd confyrme
and ratifye that lawe, whā he sent

the leproses that he cured and heled. ^{Math.}
vnto the prestes. And i euery cure. ^{viii.}
he dyd vpon the syke persones, he. ^{Luc. xvii.}
expressed mystically cōfessyon, in
that he caused them to shew theyr
disease befoze they were cured.
And saynt Peter his apostle after
his ascension, dyd requyre confes=
sion of a man called Ananye, & of ^{Acto. v.}
his wyfe called Saphirye (as ap=
pereth in holy scripture) of a deed=
ly synne, whiche he (by the reuela=
tion of god) knewe they had done/
and bycause they wolde not make
confession therof, they were bothe
strykē to deth with the vengeaūce
of god. Our mother holy churche
therfoze hath (by the inspiraciō of
holy ghost) ordeyned that euery
persone hō cōmytte oꝛ do any deed=
ly synne i werke, woꝛde, oꝛ by full
deliberate cōsente in thought, must
nedely (if they wyll be saued) be cō=
fessed therof vnto a preste. Sythe

than all chriſte people haue recey-
ued and bled the ſame ſo many
hondzed yerres, take you that bleſſed
cuſtome for ſufficient auctorite to
folow the ſame and to put all ma-
ner of contrary opinion cleane out
of mynde, and in no wyſe to here
ſpeke or talke therof. Nowe vnto
our mater. Firſte teche your fol-
kes to come reuerently vnto the
ghoſtly father with meke & ſobye
countenaunce & behauiour. (for
it is no laughtynge game.) Than
knele down at þe place appoynted
& there make a croſſe vpon the fore-
head or fronte, with In nomine pa-
tris (as before is ſhewed) and then
forth with ſay thus. Benedicite.
And whan the preeſt hath anſwe-
red, than ſay (if the perſone be ler-
ned) Confiteor deo, beate Marie,
omnib⁹ ſanctis, et vobis, peccanti-
mus, cogitatione, locutione, et
opere mea culpa. that is to ſaye for

the vnlearned, I confesse & know-
lege my selfe gylty vnto our lord
god, the blessed lady saynt Marie,
vnto all the holy cōpany of heuē/
and vnto you my ghostly father &
I haue offended my lord god ma-
ny tymes in my lyfe, and specially
synth the laste tyme of my confessy-
on, in thought, worde, and dede, in
many and dyuers wayes, mo thā
I can shewe, specially in the seuen
pyncipall synnes. Pryde, enuy &
wrath, conietyse, glotony, sloth,
and lechery. And by them I haue
broken his commaundementes.

Pryde.

For by þe synne of pryde I ha-
ue ben presumptuous & disobedi-
ent vnto god, & haue not loued hi
aboue all thynges, but many ty-
mes set moze by myne owne frayle
appetyte and sensuall desyre. For
where I shuld haue desyred euer

the laude and prayse of our lord/
and with all mekenes of hart ac-
cused my selfe. I haue contrary bo-
sted my selfe, or desyred and bene-
glade of myne owne prayse & bene-
loth to be dyspraysed. And whan I
haue ben chalenged, reproued, re-
buked, or corrected, or yet chari-
tably ben monysshed and warned
of, and for my defautes, I haue re-
belled there agaynst, and not me-
kely receyued it but rather ben re-
dy to defende or to excuse my selfe,
and somtyme with a lye, or a false
othe. And for lacke of reuerende
drede and loue of our lord, I ha-
ue by presumption of pryde taken
his holy name in vayne, and vn-
lawfully swozne by god, by our la-
dy, or þe holy sayntes by my faythe
or trouthe, with suche other. And
for very pryde and presumption,
and for lacke also of loue & drede.
I haue mysused the holydaye, in

thynges of pleasure, or pꝛofyte vnto my selfe, and not in his seruyce vnto his honoure. I haue also (of hygge & proude harte or mynde) bene disobediēt and not done due honoure and reuerence vnto my fathers and mothers spirituall & carnall, ghostly & bodyly, nor vnto myne elders and betters, but haue ben many tymes full obstinate and frowarde vnto them. I crye God mercy. Thus (by this foule synne of pryde) I haue broke foure of the principall cōmaundementes of our lord, and many other wayes haue I also offended therein. I beseeche his grace of mercy and fōꝛgyuenes.

Enuye.

I haue also offēded my lord god in the synne of enuie: fōꝛ I haue not loued my neyghbour as my selfe, nor ben so charitable, so kynde, so lounge and fauorable vnto

all persones: as I wolde they shulde
haue ben to me, but rather I haue
(by suspicion) thought, iuged, sayd
oꝛ herde of other persones, other-
wyle than I wolde they shulde of
me, noꝛ ben so glade of theyꝛ wel-
the, ne so soꝛy foꝛ theyꝛ hurte as I
wolde haue ben of myne owne. I
crys god mercy.

Wꝛathe.

In wꝛath also I haue offen-
ded, foꝛ lacke of due pacience, and
foꝛ lyght, slyght, oꝛ small occasi-
on, haue leyghtly & soone ben sty-
red & moued, wꝛoth & angry, whā
any thyng hath ben done oꝛ sayd
cōtrary vnto my mynd. And ther-
with haue ben redy to reuenge the
same with froward and vëgeable
countenaunce and behaupoure /
with hygge, hasty, and vngoodly
woꝛdes, bꝛawlyng, chydyng, scol-
dyng, reuyllynge, rebukynge, ray-
lynge, vpbꝛaydyng, thꝛetyng, cur-

fyng, bannyng, sweryng. And if it
came therunto, in stryuyng, fygh-
tyng, oꝛ (at the lest in wyll: as god
forbede) i kylling oꝛ sleynge. Thus
by these two great synnes of enuy
& wrath I haue broke the .v. & the
viii. commaundement of our loꝛde,
in them both. I beseeche his grace
of mercy and forgyuenes.

C Couetyse.

In couetyse also I haue synned
bycause I haue not bene contente
with the goodes, state, and degre
of lyuyng that god hath sente me
where it is moche better than I
haue deserued, oꝛ am woꝛthy, but
I haue coueyted and desyred / wyl-
led & wylled, studyed & laboured
to haue moze (if any be vnlawful-
ly gotten oꝛ so with holden, make
playne cōfessyon therof as the ma-
ter requyꝛeth.) Thus by this syn-
ne of couetyse haue I broken the
vi. commaundement of our loꝛde

and the tenth and otherwyle vnc-
uerſly offended in couetyſe. I be-
ſeeche his grace of mercy and for-
gyuenes.

C Glotony.

I haue alſo ſynned in glo-
tony, in takynge meate & drynke
vndiſcretely/ and aboue that na-
ture dyde requyre, & haue pycked
out & choſen (ſomtyme by ſenſuall
appetyte) the delycate ſwete and
pleſaunt meates and drynkes, ra-
ther for pleaſure thā for nede/ and
taken therof ſuche ſuperfluyte (at
ſome tymes) that I haue ben ther-
by ſycke or diſeaſed, or at the leſte
ben the moze dull bothe in body &
ſoule, vnto all maner of vertue &
good exerciſes (loke here whether
you haue broken any faſtes com-
maunded by the law, or ben dron-
ke, or taken any notable ſurfet) af-
ter meate commonly I haue bene
more redy to paſſe the tyme in bo-
dily

dyly disportes and ydlenes thā in
labours. I crye god mercy.

C Slouth.

C I haue be also moche slouth-
full and neglygent to serue God,
both vpon the holy day and other
dayes also, and I haue ben y^rke
wery, & thought y^e tyme of prayer
longe, come late therunto, & make
haste therin, and ouer passed the
seruyce of god, without due reue-
rence, moze by course and custome
than by any good remembraunce
o^r deuocion, and also I haue not
ben diligēte to apply my selfe vn-
to suche bodyly labours as I ha-
ue had in charge & sometyne ha-
ue not done the labours at all, o^r
els full slepyghtly done them, and
spent the tyme after myne owne
appetyte full vnfructfully, some-
tyme in wantonnes, & somtyme in
very ydlenes. I crye god mercy.

C Lechery.

C By the meanes of these two

foule synnes of glotony & flouth/
 I haue bene the more redy vnto þ
 thyȝde synne of þ fleshe, that is to
 say lethery, for I haue not bene so
 chaste in soule & body as þ state/
 Degre & maner of my lyuyng doth
 requyre, not so diligent & ready to
 put away vnclene thoughtes or
 mociōs of þ body as I shulde be/
 but rather folowed thē at sōtymes
 wyllfully, & suffred them to hange
 vpon me, & taken in them delec-
 tacion and pleasure for the tyme.
 And whan I haue ben in pſence of
 cōpany, I haue not alway ordered
 my selfe in chaste maner in my lo-
 kes or syghtes, countenaunce and
 behauiour, wordes & dedes, but
 many tymes haue ben full lyght
 to take or to gyue occasyon. I crye
 god mercy. Here must you remē-
 bre sute or prouocaciō vnto vnclē-
 nes, done or suffred on your behal-
 fe, as i wordes, wrytyngs, sygnes
 tokens, messages, kyssynge, clyp-

pyng, touchyng, oꝛ other moꝛe fyl
thy and vnlawfull behaupoure/
done in dede oꝛ in full consente.
And so shewe euery thyng with þ
due circumstances, of þ tyme, pla-
ce, and persones, not namynge the
persones, but shewynge the states
oꝛ degrees of the: as whether they
be married oꝛ br. married. &c. Thus
by this foule synne of lechery: ha-
ue I broke the .vi. & also. ix. com-
maundemēt of god, and by many
other meanes, as well in this syn-
ne as in all the other of these .vii.
pꝛyncipall synnes, haue I gre-
uously offended my loꝛde god, bro-
ke his cōmaundementes, not ful-
fylled þ woꝛkes of mercy vnto my
power, and mysused my fyue wyt-
tes, in herynge, seyng, smellyng,
tastyng, and touchyng. Foꝛ the
whiche & foꝛ all other, as our loꝛd
knoweth me gylty, and I wolde
confesse & knowlege if they came

to mynde, I beseeche his gracious
goodnes of mercy & forgyuenes.
And you my ghostly father of pe-
naunce and absolucion. Et precor
sanctam Mariam, omnes sanctos
dei, & vos orare pro me. Whiche is
to meane vnto the vnlearned. And
I beseeche the blessed lady saynte
Mary, all the holy cōpany of he-
uen, & you also my ghostly father
to pray for me. And whan you ha-
ue taken your penaunce, and haue
ben assolped, than say you vnto y^e
preste. Syr, and it please you, this
is my penaunce, and than reherse
the same ones or twyse your selfe/
that you may the moze surely bere
it in mynde. For I assure you, it is
ieopardious (after lerned men) to
forget the penaunce. And thus an
ende therof. ¶ yet dyd I promyse
in the begynnynge / to set forth
here a forther exercise, whiche I
thynke shulde be good and profy-
th

table for all persones. For the com-
mune pꝛouerbe is, that a great be-
nedyte or gyfte is worse than losse
vpon suche vnkynde persones &
doe not remembre it, ne gyue due
thanks therfore. It shuld become
therfore euery faythfull chꝛistian
to haue euer in mynde the greate
and excellēt benedyte of our salua-
tion. And therfore haue I deuyn-
sed here a shorte table, that dothe
(in some) conteyne the hole lyfe of
our sauyoure Iesu, that suche per-
sones as wyll can it by harte, and
haue it ready in mynde may lyght-
ly ordeyne & lay vp as it were trea-
sure in a cheste or cofre, all suche
matters of the gospell, & that done
appertayne vnto the actes of our
sauyour, as bene pꝛeached where
they ben pꝛesente, or that they don
here any good communycacions
or redynges. And also ouer this/
they shall haue two greate profy-

tes hereby, one is: that no remedy
maye better ne soner chace awaye
all temptacions, & put the ghostly
enemyes to flyght, than this reme-
braunce. The seconde is, that no-
thyng in this worlde may rather
ne more speedefully moue a dull
harte vnto deuotion, & vnto con-
tynuaunce of vertue, than this exer-
cise. I beseeche you all therfore, in
visceribus Iesu christi: that is to
say, for the tender loue of our lord
god and most swete sauyour Iesus
gyue some labour and diligence
thervnto, and dayly vse the same.
It is but shorte and therfore may
it soone be had by harte. And it is
very swete, pleasaunt and profy-
table, and therfore shulde be recey-
ued with god wyll and diligence.

The selfe table of re-
membraunce.

The Incarnacion, that is:

The fyr-
ste.

whan (after the salutacion & gre-
tyng of þe angell Gabziell) our sa-
uoure was conceived perfite mā
& very god, in the wombe of our
blessed lady Mary, euer virgine.

The Natiuite, that is the
blessed byrth of our sauour whan
he was bozne in Bethiee of the sa-
me blessed lady, without any pay-
ne she euer remaynyng virgine.

The Circumcision / whan he
fyyste shedde his precyous blode
for our redemption.

The Epyphany / whan he
was shewed and openly declared
vnto the hoole worlde by the thre
kynge, to be very god, and very
man, the sauoure of the worlde.

The Presentacion / that is
whan he was brought vnto the
temple with oblacion or offrynge
accoording vnto the lawe, and al-
so the purification or churchpunge
of our Lady.

vi.

The flyght in to Egypte, & was whā kynge Herode dyd pursue our sauour, and wyllyng surely to see hym, dyde cause to see all the Innocent chyl dren within the coostes & countrey of Bethleē.

vii.

The disputacion, that was after his retourne and cōmyngē frō Egypte agayne, whan he wēt with his mother and Ioseph vnto Hierusalem, & there vnknowyngē vnto them remayned and tarped/ tyll that thre dayes after, w great sekynge they founde hym in y temple disputyng amōge y doctours, & then was he .xii. yeres of age.

viii.

His humiliacion and meke behauyore vnto his parentes/ that was whā he lefte that hyghe place and exercise of contemplacion, and went with them, and was obedient vnto them.

ix.

His educaciō or byngynge by, that was whan he taried and

dwelled at Nazareth wth his blessed
mother and with Ioseph her hus-
bande, euer occupied after theyr
wyll and mynde vnto theyr con-
forte, and euer as he grewe & en-
creased in age and statur, so dyd
he appere and shewe hym selfe in
grace and vertue.

His Baptylme, ^{f.} was: whan
he was baptised of saynt Iohn ba-
ptiste in ^h flode of Iordane, where
the voyce of the father of heuen
was herde, and the holy ghoste (in
the kynde and lykenes of a doue)
was sene, whiche dyd testifye and
declare fo^r trouth, ^h Chyste was
god and man, the Messie and sa-
uoure of the worlde.

Wyl dernes, that is: that in- ^{xl.}
mediatly and forthwith after his
sayde baptisme he was led (by the
spirite of god) in to a wyl dernes/
not farre frome the sayd flode of
Iordane, to the ende and purpose

to be attempted of the deuyl.

xii.

Faste, that is: þ he in the wyl-
dernes dyd faste frome all maner
of fode, meat oꝝ dꝛynke, by þ space
of .xl. dayes and fourty nyghtes
continually together.

xiii.

Temptacio/that is: that im-
mediatly and forthwith after that
faste whan he beganne to wære
hūgry, the deuyl dyd tempte him
vnto glotonye and vnto pryde, &
vnto couetyse.

xiiii.

Victory/þ is: þ our sauoure
dyd cōfounde the deuyl in all his
temptaciōs, & (foꝝ our welth) had
ouer hym the vyctory & maystry.

xv.

Election/that is: þ chosynge
of his disciples, and the appoynt-
tyng and deuydyng of them in to
dyuers degrees and ordres.

xvi.

Preachyng, that was whan
he spake openly vnto the people/
and that cōmunly in paraboles.

xvii.

Teachynge/that was whan

he taught his disciples & apostles
secretly by the selfe suche misteries
as apperteyned vnto the to know
and not vnto the comune people.

Laboures, that was whā he
wente aboute from towne to tow-
ne, from cite to cite, from countrey
to countrey, in hunger, thurst, &
solde, and many a wery iourney.

xviii,

Miracles, whiche he dyd in
many a sondry maner. In tour-
nyng water in wyne / in fedyng
of many thousandes with a small
porcion of vytayle. In curyng &
helryng of all maner of syckeness
& diseases, & in shewyng to many
theyr secrete & inward thoughtes.

xix.

The Maundy / that was the
laste souper, that he made to ende
and conclude the olde testamente /
by the pascal lambe / and to ordey-
ne & begynne the newe testament.

xx.

The ministry or seruyce /
was whan he washed the fete of

xxi.

his disciples ariseinge therunto
frome the soupper.

xxii.

The Consecration, that was
whan he retournyng agayne vnto
the table, dyd (of bread & wyne)
consecrate & make his owne holy
body and sacred blode, and there-
with dyd comune and howsell his
apostles / and gaue them power to
consecrate & make the same, wher-
by they were all made preastes.

xxiii.

The sermone / that was whā
(after all this) he preached vnto his
apostles a solempne & maruelous
swete sermō makynge specially mē-
ciō of loue, vniute, peace, & cōcord.

xxiiii.

Agony / that was whan he
went a syde from the company, w
saynt Peter, saynt Iohā, and saynt
James / & yet went somwhat from
them vnto prayer / wherin he swet
water & blode for agony / fere / ca-
re / and trouble of mynde / for the
maner of that bytter passyon and

moste cruell dethe that he shalwa
come/and howe lytell it shulde be
regarded and set by.

C Betraynge/ that was whan
the traytoure Judas that befoze
had solde hym vnto the Jewes/
came wuh a company of harney=
ed men/ & with a false flaterynge
kysse shewed vnto them whiche
was he.

xxv.

C Takynge / that was whan
(after that kysse) þe souldyers layde
hande vpon hym and toke hym/ &
all his disciples fledde and forso=
ke hym for the tyme.

xxvi.

C Bysshopes/ that is whan the
souldiers that toke hym/ brought
hym vnto the bysshopes Anne and
Caphas, where he was exami=
ned, and by false wytnes accused/
and cruelly tormeted all þe nyght.

xxvii.

C Pylate, that is : that on the
morrowe he was presented by the
Jewes, & falsly accused vnto Py=

xxviii.

late.

xxix.

¶ Herode/that is: whan Pylate had examined hym and coulde not fynde hym in any thyng defauty, than dyd he sende hym vnto Herode the kynge.

xxx.

¶ Pylate agayne, that is: whā Herode had examined hym in many thynges/and he wolde answer hym vnto nothyng: than he put vpo hym a whyte soles cote/ & with derysion and mokerp sente hym agayne vnto Pylate.

xxxi.

¶ Examination, that was whā (after many newe false accusaciōs of the Jewes) he ferther examined hym by longe processe.

xxxii.

¶ Flagellation, that was: whā Pylate wyllynge to delyuer hym (bycause he foude hym in all thynges faultles, and yet coulde not appease the crye and malpce of the Jewes) dyd put hym naked, and tyed hym vnto a pyller, and caused

hym to be cruelly scourged, so that
no place of his body was vntoꝛne
oꝛ vnwounded.

C Coꝛonacion, that was whan
the Jewes wolde not yet be satis-
fied and contente, Pylate caused
hym to be crowned with a crowne
of sharpe thornes, and with a rede
in his hande in stede of a septre/ &
clothed in purple: bzought hym
foꝛth amonge them, and sayde in
mockage/ Beholde your kynge.

C Condeimpnacion/ that was:
whan the Jewes wold in nowyse
be otherwyle contente than with
his deth. Pylate set in a trone as
iudge (condeimned him) & iudged
hym vnto the deth of the crosse.

C Fatigacion/ that was: whā
Pylate hade putt vpon hym his
owne clothes agayne/ and gyuen
the say de iugement, thā layde the
heuy crosse bpō his necke / vnder
the w hiche (foꝛ very weyynes and

xxxiii.

xxxlii.

xxv.

sayntes he fell downe (as not
able to bere it any forther) and thā
caused they a nother mā to bere it
for hym vnto the place/ that was
the mounte of Caluary.

xxxvi

Crucifixion, that was: whan
he came vnto the place, they caused
hym to put hym selfe naked agay-
ne, and to ioynne and frame his bo-
dy vnto the crosse, wher vnto they
nayled him with foure great nay-
les, one thzough the mydle of hys
ryght hande, the seconde thzough
the lefte hāde, and thzough epyther
fote one, laynge þ legges on crosse
wyse, the one ouerthwarte ouer þ
other, and so dyd they hang hym/
& by many rebukes mocked hym/
and whan he cōplayned of thirst/
they gaue hym ysell & gall. And
whan he had hāged ther so payn-
fully the space of thze houres, he
with lowde crye comenendynge his
spirite and soule vnto the father
of

Lib. iiii.
pauclat
bre 2512
gide cap.
lxx. b

of heuen / expired & dyed . And yet
after his departynge (to be sure of
his deth) one of y^e lowdyours ma-
de a wounde in his syde & thraſte
hym vnto the harte with a ſpere.

Sepulture , that is to ſaye:
the buryinge, whan Joſephe ab
Aramathie had asked of Pylate
his blessed body / he toke hym
downe at complyn tyme , and bu-
ried hym in a newe graue oz tom-
be that he had made for hym ſelfe.

Resurrection / that was: whā
the thyrde daye after he dyd aryſe
in a gloriuous body and ſoule, and
appered fyrſt vnto our blessed la-
dy his mother, than vnto Mary
magdalene, and after vnto y^e thre
Maries / than vnto ſaynte Peter,
and after that vnto two of his di-
ciples at Emaus . And the ſame
nyght vnto ten of the Apoſtles
whan all they^r dozes and wyn-
dowes were faſte ſhut and closed

H

bp . Thus you maye perceyue he
dyd appere .v. tymes that same
daye of his resurrection.

Part.

Ascencion / that was: whā he
(in many sondy wyles , by many
apperynges) had sufficiently pro-
ued & assured his glourious resur-
rection , by the space of .xl. dayes;
than in the p̄sence of his mother
his apostles, and in the p̄sence of
many other disciples , men & wo-
men: he dyd meruelously ascende
and styē vp into heuen.

¶

The Missiō or sendyng of the
holy ghost, that was whan the .x.
day after the sayd meruelouse ascē-
sion accoꝝdyng vnto his p̄m̄yse
he sent downe the holy ghost vnto
his blessed mother / his apostles
& disciples , wherby they were all
fulfyllled with grace, & confirmed
theryn , as the fyrste churche of
ch̄yste, and so hath cōtynued / and
doth & shall cōtynue i the churche

unto the ende of the woꝛlde.
Amen. ¶ You now wyll thynke
this table ouer lōg for a dayly ex=
ercise, but you muste remēbꝛe that
the selfe table is conteyned in the
fyrst woꝛdes of euery artycle, and
the resydue is a bꝛeue declaracion
of the same, & therfoze I shall be
contente to set it out alone in selfe
woꝛdes, whiche ben in nōmbꝛe. xl.

¶ Thus.

¶ Incarnation/ Natyuite/ Cir=
cumcision/ Epyphani/ Presentati=
on/ Egypte/ Disputaciō/ Humili=
aciō/ Educaciō/ Baptylme/ Wil=
dernes/ Faste, Tēptaciō/ Victoꝝ/
Electiō/ Pꝛeachyng/ Teachyng/
Laboures/ Miracles/ Maundy/
Ministry/ Consecraciō/ Sermō/
Agonye / Betraynge/ Takynge/
Bishopes/ Pylate/ Herode/ Py=
late agayne/ Examinaciō/ Flagel=
lacion/ Cozonacion/ Condemna=
tion/ Fatigation/ Crucifixiō/ Se=

pulture/Resurrection/Ascension/
Mission.

The ende.

Nowe you may se this table
is not long, but may easely be had
by harte, and if it so be, and dayly
bled: I dare well say the persones
shall fynde conforzte therein, bothe
to exclude vyce / & also to encrease
in vertu & grace. And yet forther-
more to cōtinue therein vnto theyr
conforzte & ioye everlastyng wher-
vnto he byyng vs that bought vs
our lord god and most swete saui-
oure Iesu, who guyde you & kepe
you all. Amen.

The housholder.

Thus haue I nowe (in dis-
charynge of my coscience) done &
fuisfyled the counsell & byddyng
of my ghostly father that taught
me thys lesson, whiche counsell
was, that I shulde call you all be-
foze me: as well my wyfe and chyl-

Dien, as myne other seruauntes,
men/women, and chyl dren, and to
teche you thys sayd and same les-
son that he taught me. Now I pray
you all and charge you to do your
deuoyr and diligence to followe it
and vse it.

Also he delyuered vnto me
an other pety lesson, whiche was
not his owne werke, but of his
translation as foloweth, and bad
me also teche it you.

Abzewe or shorte monycio or
counseyle of the cure and gouer-
naunce of a housholde, accor dyng
vnto policy. Take out of a pyste
of a great lerned mā, called Ber-
narde Siluestre, & put amonge y
werkes of saynt Bernarde for by-
cause that many done iudge
and thynke hit was his
owne werke.

Set forth by the same brother.

✠ ✠ ✠ H iii.



Firſte good deuoute
chriſtians / take moſte
ſte hede , and gyue
moſte diligēce to orde
dye your ſelfe and all
yours, vnto our lord, accor dyng
vnto the pooze leſſon that goeth
before/ and than ſe well vnto the
ſubſtaunce/ and guydyng of your
houſe/ and goodes . Se fyrſt that
peace be in the houſe/ and that you
agre all together / for els all your
goodes wyll ſone goo to naught.
(Than(after the commune pꝛouer-
be) cut your thōges: after, or accor-
dyng vnto your ledder. Spende
accor dyng vnto your gaynes /
gettynges/ or rētes/ and not abo-
ue. It is alſo good policy/ to ha-
ue one yerres rente/ or a yerres gay-
nes in ſtoze for chaſices, whiche is
not cōtrary vnto chriſtianite whe-
re extreme, or very ſtreyte nede/ is
not perceyued in the neyghbour. ¶

negligēt oꝛ recheles p̄sone may soone
ne let on fyre, & destroye great sub-
staunce. Haue therfoꝛe a good eye/
and garde vnto the diligence of
your seruaūtes, foꝛ vnder thē youꝛ
goodes may soone mynyshe / and
be wasted befoꝛe you knowe / be-
ware oꝛ haue knowlege therof /
If your goodes begynne to waste
better is, & lesse rebuke foꝛ you to
absteyne, & withdraue your char-
ges / than to fall in to nedynes / oꝛ
daunger. An olde pꝛouerbe. Qui
plus expēdit ꝑ rerū copia tendit.
Nō admiretur si paupertate gra-
uetur. That is. ✠ Who so done
spende beyonde theyꝛ faculte / No
meruayle thoughe with nede they
grieved be.

It is therfoꝛe a great prouide-
ce, & good foresyght oftē to couēte/
& cōpare your goodes, and your
gaynes with your expenses. Oftē
to ouerle your goodes, shalbe ne-

Aristotl.
i Econo.

cessary. For your beastes maye take hurte for defaute of fode, all though they nothynge aske ne cōplayne. The stepp of the husbāde: maketh a fatte donghyll. And the eye of the mayster: a fatte horse. that is to meane, that the p̄sence of the mayster: in euery corner / is moche p̄ofytable. Sumptuous & costly weddynges or bypdales: be damage / without honoure. Expēses done vpon warre: ben moze honorable, than p̄ofytable. Better is to suffre some wronge, & to bye peace, than to make warre, or to kepe warre. Coste made vpon p̄digall persones: is clerely losse. Coste made vpon kynne, frendes: is resonable. Fede your houtholde seruaūtes: with honest commune fare / without delicates. For he seruaunte that is made a gloto, shall neuer after mende his maners. Glotony is vyle, fylthy, and syn-

kyng, and wyl make the negligēt
and careles persone soone rotten &
shorte lyued. Meane fedying with ^{Ecclesi.}
scarcite: is vnto the diligent per- ^{xxx.}
sone/ pleasaunte and pzoofytable.
vpon the holydayes & hyghe fea-
stes: gyue your housholde plenty
of meate, but seldome & fewe deli-
cates. foz the vse of delicate fode/
wyl soone marre a good seruaūt.
Let glotony and thy purse stryue,
and go to lawe together: and be-
ware thou well, whiche parte thou
takest, but foz the mooste parte al-
way holde with the purse. foz glo-
tons, men of lawe, and wytnesses/
done speke all of affection, but the
purse byngeth in playn euidence
and pzoofe, the empte barne and
empte bagge. But if very negar-
dy shut vp thy purse, than arte not
thou an euen iudge. foz nygardy
is a folysh and nedeles fere/ and
euer lyuynge in pouerte, & houre-

deth & muckereth vp: he can not
tell for whome. If you haue plenty
of corne desyre no deth. For those
persones that of couetous mynde
done procure or desyre deth, done
procure & desyre the deth of y^e poo-
re, and shalbe accused: as homici-
des & māsleers. Sell thy corne bet-
ter chepe vnto thy neyghbure (al-
thou h^e he were thyne enemye) thā
vnto straungers. For an enemye is
sometyme soner baynquyshed and
ouercomen by a kynde dede/ than
by the swerde. Be neuer at debate
with thy neyghbure, but rather
study/ & labour to be at one. For
y^e canst haue none so sure a castel/
or garde of thy lyfe: as is the loue
and frendshype of thy neyghbure.
If thou suspecte the womē of thy
house: let other persones rather
shewe the/ thā y^e shulde be ouer bu-
sy to try out y^e mater. For though
it were of thyne owne wyfe/ or the

wyfe of the husbände: it were bet-
ter vnknowē. For ones knowē, it
is neuer cured/ & wounde is wout
remedy. If any remedy be: it shal-
be whan lyke chaunce is herde of
other p'ones. The lest & most easy
way therin: is to dissimule the ma-
ter though it were p'yuely knowē/
and p'etende y'gnoraunce without
any quarell or cōtenaunce, but ra-
ther by a dyscrete ghostly father
let the parties be reformed & synne
be not continued. A noble harte/ &
hygh gentyll mynde: wyll neuer
serche of womē's maters. A shew
wyll soner be coꝛrected by smyling
or laughynge: than by a staffe/ or
strokes. The beste way to kepe a
womā good: is gentyll intreaty, &
neuer to let her knowe & she is su-
spectēd/ & euer to be counseyled &
informed w' louing maner. An ol-
de woman vnclene of lyuyng (if &
lawe wolde suffre) shuld be buried

Of aray.

quycke. Let your clothyng be of a
ray, be in a meane, noz vyle ne pze-
cious, but alway, saye & honest
and of iad: and not of wanton fas-
shyon. A costly garimete beyonde:
oz aboue the state and degre of the
persone: is a sygne and toke of ly-
tell wytte. For a woman that hath
sufficiente araye: to desyre newe/
and chaunge: is a sygne of lytell
sadnes. ✥ Truste hym rather for
thy frende, that somwhat doth for
the: than hym that doth offre hym
selfe: saynge. I am yours in all I
can & may. For in wordes is great
plenty of frendes. ✥ A true frende
loueth at all tymes, and neuer say-
leth at nede. There is no compa-
ryson of rythes: vnto a faythfull
frende. ✥ Neuer repete, ne thynke
hym thy frende that doth prayse/
oz booste the vnto thy face, oz in
thy ptesence. Whan you gyue coun-
seyle vnto a frende: say this semeth

Prov. 17.
17.

Ecclesi.
1. 6

best vnto me, not thus you muste
nedely do. For you may soner get
rebuke, or blame for your counseyle
if it proue not: than thake for your
good counseyle: though it spede
well. If mynstreles, iogulers, or
gesters, come vnto thy house: saye
thou haste no lodgynge for suche
gestes / you kepe neyther Inne
nor alestake. For if you take plea-
sure in theyr pastymes: you bene
full lyke to haue a nother wyfe
shortly after, whose name is called
pouerte, or beggry. If you fortu-
ne to come wher they ben, and be-
gynne somwhat to delecte in theyr
maters: I aduise you dissymule &
take vpon you that you herde the
not/ne set any thyng therby. For
if they perceue & se you but laugh:
they wyl take that for an earnest to
crye largesse/and to haue reward.
And so impoxtune wyl they be / &
so shafully craue: that you shalbe

pꝛike and wery of them, & peradue-
ture they wyll fall to rebukynge/
bꝛaulynge, and scoldynge, so that
you shalbe fayne & glade, to gyue
somwhat (foꝛ fere) vnto those ga-
lowe clappers, worthy in dede to
be hanged vp. Foꝛ I tell you, god
is not pleased in that occupacion:
except it be (as scāt tolerable oꝛ a-
lowable) among pꝛynces, loꝛdes/
and hyghe estates.

Now foꝛ your seruañtes, if you ha-
ue a seruañt of hyghe pꝛoude myn-
de & stubburne stomake, put hym
away lest after he do you harne, &
so do hym that alway doth pꝛayse
your maners in all thinges. Foꝛ a
flaterer is worse than an enemye:
your enemy can not lyghtly decey-
ue you, but your seruañts oꝛ your
neyghbours þe do pꝛayse you bene-
surely aboute to deceyue you. If
you haue a basshesfull & dyedefull
seruaunte & fynde hym saythfull/

Ecclesi.
vii. c. 8
xxiii. d

than loue hym & cheryſſhe hym as
your owne naturall chylde. Make
your buydyngeſ rather for nede
than for pleaſure. For þe appetyte of
buydynge for pleaſure ſhall neuer
haue ende, tyll pouerte teche wyt:
ſo what to late. Be loth to ſell your
herytage, & if you muſte nede ſell:
Sell not vnto great perſones, but
rather for leſſe vnto þe lower perſo-
nes. Better is to ſell, thā to borrow
by vſury. For vſury is lyke a thefe
þe wolde warne you befoze: what
harm he wold do vnto you. If you
bye or bergayn, be not butyffellow
w great perſones. And though he
be vnder you, yet ſtrype not with
hym leſte he put his parte vnto
your better, or maſter. In all thin-
ges kepe truely & faythfully your
bonde & promyſe, accorɔyng vnto
your couenaunte. Due temperaunce
is a thyng of greate honeſty in a
houſhold, let therfoze your dɔynke

wyne / ale / oꝝ bere / be temperate.

Ecclesi
xxi.

Ibidem.

Strong dꝛynke is moꝛe pleasaū-
te / than holosome. The wyse man
sayth, that sobꝛe dꝛynke is the hel-
the both of soul and body. And the
wyse & lerned persone wyl be ryght
well contente with lytell dꝛynke: &
that shall not trouble þe stomake /
but rather cause swete and holso-
me slepe: and of the contrary done
come many incōmodytes as there
doth folowe. Who so euer among
many & dyuers strōge dꝛynkes w
haboundaūce therof: is sobꝛe / may
be called an erthly god, oꝝ a god
vpon erth, wꝛastle not therewith if
you do my cōsēll. And if by chaū-
te you be in cōpany, & begynne to
fele þe dꝛynke werke: arysle and de-
parte: a slepe is moꝛe mete foꝝ you
than any cōpany. Who so by woꝝ-
des wolde excuse dꝛōkennes: doth
openly declare his owne disease.
The knowlege & iugement of wy-

nes: doth nothyng become a yong
pſone. If a phyſicion oꝝ ſurgio vſe
to be dꝛonke, let him not haue ꝑ cu
re of your diſcaſe ne let none of thē
take experience, and lerne in you/
howe to cure oꝝ hele a nother. For
though they be well lerned / & ha
ue not experience: it is no wiſedo
me to let thē pꝛoue theyꝝ connyng
vpon you. Great gaye hozſes, and
lytell pꝛeaty dogges: leue you vn
to loꝛdes & ladyes. A byg labou
ryng hozſe, & a maſtyfe, oꝝ a curre
dogge: ben good to kepe your hou
ſe. As foꝝ haukes, houndes & hū
tyng dogges do ſpende moze than
they done get, they ben mete and
accoꝝdyng foꝝ ſtates: to ſet ydle ſer
uañtes on werke, but farre vnac
coꝝdyng ben they, foꝝ huſbandes &
ware houſholders. It is no wyſe
dome to make your owne chylde
ſtewardes oꝝ rulers of your houſ
hold oꝝ goodes. Foles & negligēt

or careles psones, haile many mis-
 fortunes. For that is they? cōmu-
 ne excuse whā any thyng is wrōg
 they say thā, that chaunce oz mis-
 fortune was cause therof. I saye
 not nay: but ꝑ chaunce oz myssfor-
 tune may fall. But who so doth fo-
 low wysdome, lernyng, & discreciō
 shall seldome accuse myssfortune.
 For diligēt warenes, & good hede,
 done seldom cōpany w myssfortu-
 ne. But yet moze seldom shall you
 se myssfortune & slouth oz neglygē-
 ce, departed in sondze, for they dōe
 cōmunely cōpany together. The
 sluggard saythe, god wyll helpe
 hym, & so longe he trusteth ther vñ
 to, tyll he be brought vnto beggry.
 For god by ꝑ wyle man doth sende
 the sluggarde (for example) vnto
 the Ant oz pylmeze, to lerne to la-
 boure. For man (sayth Job) is boꝝ-
 ne vnto laboure, as a byꝝd to flye.
 Kepe you (therfoze) but fewe ydle

Prouer.
 xl.

Job. v.

persones oꝝ men. And watche you
well & take good hede vnto euery
pſone of your houſe. And euer poſ-
ſyde, weye, and coſydꝛe your expen-
ſes, wꝛ your gayntes oꝝ gettynges.
Fyꝛſt get and byꝛng in, & thã ſpen-
de. Foꝛ it is no godd huſbādꝛ to
boꝛe wꝛ. And whan you wꝛre caged
truſte rather vnto god than vnto
your chyldꝛe oꝝ frēdes. That you
ſide befoꝛe you, you ſhalbe ſure to
fynde. No cofre, cheſte, ne towꝛe
may be moꝛe ſure to kepe treaſure
than is heuē. Let not (therfoꝛe) the
pooꝛe paſſe you. What you gyue
vnto thē: you gyue vnto Chꝛiſte.
And of þꝛ you leue behynd you: ap-
poynt vnto euery pſone his parte.
Foꝛ better were it foꝛ you nothing
to leue: thã þꝛ ſtryfe & debate ſhuld
be made cōſciēce blamyſhed & god
offended foꝛ your goodes. Truſte
them beſt to do foꝛ your ſoule: not
þꝛ done loue, oꝝ ſay they done loue

your soule, but that you done per-
ceyue, and coniecture, done loue
theyr owne soule. Make your tes-
tamente euery yere newe, & iurely
sealed by wytnes. Laye it where
(whā nede is) may be founde, no
man shal knowe to ende his life.
The sure way, to dye well, is
well to lyue. Whiche he graunte
vs, that bought vs, our lord god,
& most swete sayour Iesu chryste.
Amen. Of your charyte pray for
same olde wretche of Syon.
Rychard h hytforde.

C Imprynted by me Iohn way-
lande / At London within temple
barre . At the sygne of the blew
garlande / Frome the temple gate
uot farre.

An. M. CCCCC. & xxxvii.



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